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The CHRISTIAN CENTURY

Published Weekly

Report on Wisconsin

By Charles R. Bell, Jr.

Now Will Protestants Awake?

An Editorial

The Vicarious Conscience

By Albert A. Susott

Alcoholism—A Medical Opinion

By Regner W. Kullberg, M. D.

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In This Issue

CHARLES R. BELL, JR.

is pastor of the First Baptist Church in Madison, Wisconsin. During the months while the proposal to authorize public funds to provide bus transportation for parochial school pupils was before the people of Wisconsin, Dr. Bell was chairman of the committee set up by the state council of churches to arouse sentiment against the measure. The effectiveness of the committee's efforts was indicated when, in the November elections, the proposal was rejected by the largest turnout of voters ever seen in Wisconsin except in a presidential contest. An article by Dr. Bell describing the Protestant campaign while it was at its height appeared in The Christian Century for July 17, 1946.

ALBERT A. SUSOTT

is pastor of St. John's Evangelical Lutheran (Evangelical and Reformed) Church, Cullman, Alabama.

REGNER W. KULLBERG

is a practicing physician in Astoria, Oregon. A native of Sweden, Dr. Kullberg did his undergraduate work at the University of Idaho and received his M.D. degree from the University of Oregon in 1928. He served his internship at Augustana hospital, Chicago. Dr. Kullberg is a member and fellow of the American Medical Association.

CECIL NORTHCOTT

who is writing the weekly London newsletter during the illness of Edward Shillito, our regular correspondent, is secretary of the London Missionary Society. For word of Mr. Shillito's convalescence, see page 278.

Coming

Next week we will present the first of a series of summary articles by Paul Hutchinson, managing editor of The Christian Century, on his trip around the world. Dr. Hutchinson is at present resting in Hawaii, where his son lives, before returning to his work early in April. The title of the first article is "Russia in the Postwar World."

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February 26, 1947

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Calendar of Coming Events

Feb. 23-27. Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, Western Section, Memphis, Tenn.
Feb. 25-27. Annual Ministers' Conference, Asbury Theological Seminary, Wilmore, Ky.
Feb. 27. Annual Ministers' Conference, Coe College, Cedar Rapids, Iowa; Arnold Nash, Eric L. Clitherce, P. Hewison Pollock, speakers.
Feb. 28-March 2. Regional Conference, Lutheran Student Associations, Columbus, Ohio.
March 2. Chicago Sunday Evening Club; T. Z. Koo, speaker.
March 2. Ford Hall Forum, Boston; Helen Gahagan Douglas, speaker.
March 4. University of Chicago Lecture Series on Philosophical Conceptions of God: "The Supreme as Mutable-Immutable Person"; Charles Hartshorne, speaker.
March 4-7. Interdenominational Council on Spanish-Speaking Work in the U.S.A., Annual Meeting, First Presbyterian Church, Albuquerque, N. M.
March 9. Chicago Sunday Evening Club; Howard Thurman, speaker.
March 9. Ford Hall Forum, Boston; Ellis Arnall, speaker.
March 9. National Federation of Men's Bible Classes Rally Day.
March 9-11. Second International Y.M.C.A. Conference on Membership, Grand Rapids, Mich.
March 10-12. Theological Seminary Pastors' Conference, University of Dubuque, Dubuque, Iowa.
March 10-13. National Lutheran Council Division and Commission Meeting, Chicago.
March 12-14. General Secretaries' Section, Association of Secretaries of Y.M.C.A.'s of North America, Grand Rapids, Mich.
March 27-28. American Study Commission, Lutheran World Federation, New York city.
April 6. Easter.
April 15-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.; Rolland W. Schloerb, Morton S. Enslin, speakers.
April 17-19. Minnesota State Christian Young People's Conference, Mankato.
April 19-21. United Stewardship Council Spring Meeting, Buck Hill Falls, Pa.
April 22-25. Meeting, Provisional Committee of the World Council of Churches, Buck Hill Falls, Pa.
April 26. Rhode Island Bible Class Convention, Cranston.
April 26-27. New Jersey Bible Class Convention, Rutherford.
April 28-May 1. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 30. General Commission on Army and Navy Chaplains, Washington, D. C.
May 10. Massachusetts Bible Class Convention, Salem.
May 22. Presbyterian Church, U. S. A., General Assembly, Grand Rapids, Mich.
May 27-29. Wisconsin Laymen's Conference, Green Lake.
May 28. United Presbyterian Church General Assembly, Sterling, Kan.
June 11-18. North American Interseminary Conference, Oxford, Ohio.
June 11-18. Student Christian Movement Regional Conference, Lake Geneva, Wis.
June 23-25. National Conference on Counseling and Guidance (Y.M.C.A.), Lake Geneva, Wis.
June 30-July 6. Lutheran World Federation, Lund, Sweden.
July 17-21. Leaders' Preparatory Meeting for the World Conference of Christian Youth, Oslo, Norway.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

ALMIGHTY GOD, *who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies and inwardly in our souls that we may be defended from adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.* Great religious literature is timeless. It always has a relevance far beyond the immediate circumstance that calls it forth. Sometimes however such literature is illumined with a new radiance when a historical situation that resembles the crisis in which it was written occurs. That is certainly the case with this prayer, which is attributed to Gregory the Great. The savage Lombards had cut off Roman territory from the remainder of imperial Italy. Proud patricians lived like beggars in their dilapidated palaces. To the north, whole cities had been depopulated. Monasteries and nunneries had been razed to the ground and their inhabitants massacred. Famine stalked the countryside. Rome was crowded with refugees fleeing from Lombard swords. The civil government lost its nerve. Then Gregory rose from his sickbed to organize military defense and to negotiate with the enemy at the gates. It was in such a situation that he either penned or inspired the words of this collect. Although we are separated by hundreds of years and thousands of miles from its author, we too know what it is to live under a devastating and pitiless threat to civilization. Understanding the author's anguish of soul and his craving for the security of the cleansed heart, we share his consolation in God who sustains those who trust in him.

Second Sunday In Lent

Federal Aid to Education Proposed to Congress

AN IMPORTANT bi-partisan bill to provide federal aid to education has been introduced in the Senate by Ohio's Robert A. Taft. Co-sponsors of S.472 are Senators Thomas, Ellender, Hill, Smith, Cooper, Chavez and Tobey. The bill has received the endorsement of the powerful National Education Association. Senator Taft says that its "basic purpose is to afford every American child an opportunity to obtain an education which at least will open up to his view the opportunities that lie before him." A reassuring provision of S.472 is that explicitly prohibiting federal control of education. It would grant federal aid to the individual states according to their need for help in bringing public elementary and public secondary schools up to the minimum standard defined by the bill. Another provision protects the educational welfare of minority racial groups. A most important clause is that limiting the use of federal funds to such schools as the states make eligible for state support. In a statement issued on January 28 this year, the executive committee of the Federal Council of Churches recognized the need for federal aid to education in the less affluent states of the union. To make sure that such aid is not diverted to sectarian schools, this church body urged that federal funds be allocated to the states only for schools which are eligible under state constitutions and state laws to receive support from state and local revenues. This is a wise provision, but it does not go far enough. It must be provided that federal aid shall be used only in accordance with the federal Constitution, which requires complete separation of church and state. No matter what state constitutions and laws may say on this point, federal aid must be specifically reserved for public schools, and for no others.

Release C.O. Fund For Children!

DURING THE WAR, a considerable number of conscientious objectors were assigned to work on farms. Since the c.o.'s were permitted to receive no wages, the farmers were required to pay their wages into a fund which was held by the government. This fund, which now amounts to approximately $1,300,000, was impounded by the comptroller general in the United States treasury, which holds it today. What shall be done with it? An informal poll taken two years ago in C.P.S. camps indicated that the men who had earned it desired that it should be given to foreign relief. Representatives of the Church of the Brethren and the Mennonites, who spon-

sored many of the C.P.S. camps, recently concurred in this disposition of the fund. Their views should be given great weight by the authorities, particularly at this time, when the International Children's Emergency Fund, set up by the United Nations, is badly in need of assistance. It will be recalled that, on his return from his first visit to Europe after the war, former President Hoover recommended the creation of a child-feeding fund. Growing children suffer permanent disabilities from the semi-starvation rations on which much of Europe now is attempting to subsist. Representative W. Sterling Cole of New York has introduced a bill (H.R.1938) which proposes that Congress appropriate the amount of this impounded fund to the International Children's Emergency Fund. We can think of no better way of taking the curse of slave labor off this money. The Cole bill should be passed.

Control of Atomic Energy An Issue in Hearings

WHEN Congress passed the McMahon bill in 1946, it placed the development of atomic energy in the hands of a five-man civilian commission, who were to supervise it on behalf of the people and their government. At that time, it seemed likely that years would intervene before atomic energy would become a source of power for peacetime uses. But in the months that have passed since then, three pilot plants designed to test the practicability of using this form of energy in industry have been placed in operation. So the prospect has brightened that some peacetime uses may speedily be found. This turn of affairs has become an important factor in the Senate's discussion of David Lilienthal's suitability for the chairmanship of the national Atomic Energy Commission. Mr. Lilienthal is an advocate of public ownership of at least some sources of power. He maintains that the TVA, which he directed for several years, has strengthened private industry, aided national defense, served as a yardstick for determining rates which consumers should be charged for electrical power, and protected the country from monopoly. Because of this attitude on his part, Senators Moore and Kem have declared that they consider him unfit to administer a commission charged with the supervision of atomic development. It is difficult to follow their argument that an exponent of public ownership is unsuitable for this position. Congress has decided that the potentialities of atomic energy are so enormous, for evil as well as for good, that the public interest demands public control. That being the case, should not the nation's stake in the development of atomic energy be placed in the hands of a man who believes that its public development is feasible and, under existing circumstances, right? Mr. Lilienthal may not be the one man in America who is best qualified to serve as chairman of the Atomic Energy Commission. Former Senator La Follette, for example, would measure up to the high standards which this position requires. But it surely will take more to discredit Mr. Lilienthal than an argument that he is disqualified because he believes in what he undertakes to do. He declared in the Senate hearings that he considers it a part of his responsibility and that of his commission to give the fullest possible freedom, consistent with national security, to private industry in atomic development. Do his critics desire more than that? Do they seek the removal of all public control over this frightening form of energy?

British Coal Crisis Paralyzes Nation

IF WE NEEDED any further warning as to how fragile and brittle the modern industrial system is when it is placed under great strain, the British coal crisis ought to provide it. The British economy was badly overburdened by the war, which so exhausted her reserves that Britain was turned from a creditor into a debtor nation. The city that once was banker to the world has sent out a financial mission which is traveling, hat in hand, from capital to capital seeking to scale down the debts contracted during the war. Meanwhile the people are working with all their might to produce for export in order to keep abreast of commitments. But their industrial machine, which was operated overtime without regard for rising obsolescence, is running down. Coal is only a part of the problem, but it is a crucial part. The best coal is gone, and mining machinery is old and wearing out. Miners desire nothing so much as to prevent their sons from going into the pits to live the same sort of lives they have lived. So a reduction in the labor force accelerated the decline in production. Coal reserves were cut to the vanishing point. For a year it has been known that the situation was precarious. Then came this winter of unparalleled cold. Great storms made delivery of coal impossible. The wheels of industry ground to a stop. Transportation was paralyzed. The Labor government, which nationalized the mines on January 1, is naturally the target of criticism. To some extent this criticism is deserved, although most of the factors contributing to the crisis go back for years. But the present government could have recruited additional miners from among the enslaved prisoners of war, who could have been freed and hired for this work, and thus averted the crisis. The proposal was made months ago, but was dropped when the trades unions objected. So in a crucial test Labor failed the country because it placed the too narrowly conceived interests of the trades unions above the general welfare.

What Does It Mean To America?

IT IS STILL too early to write the Labor government of Britain off as a total loss, as Mr. Churchill is eager to do. And it is still premature to accept the decline of the British nation as equivalent to its fall, or to conclude that its recovery requires the re-establishment of the empire, as Churchill believes. The empire is on the way out, and every democratic soul in the world should rejoice at the fact. But the transfer to freedom must be orderly, else the breakup of empire will sow the world with hostile dictatorships instead of friendly allies. In that transfer every democratic nation in the world has an active interest. Here is where we come in, as Walter Lippmann points out. We have not hesitated to differ from Mr. Lippmann

in the past, but we agree with him in this case. The key to the problem of orderly transfer is to keep Great Britain in being as a modern industrial nation. This requires our help in carrying through an enormous task of democratic reconstruction. That work has begun, with the aid of American credits. But Britain's coal crisis and the rise of prices in America are exhausting the American loan faster than was expected. That may mean that Britain will need further aid from us if she is not to go down. If so, we should give it, for a British collapse will inevitably drag this country down also. But the war has stretched our economy also to its limits. We too, as the coal crisis of a few weeks ago should remind us, are only a step away from blackouts, breakdowns in transportation and industrial paralysis. That situation should cause every member of Congress, every labor leader and industrialist and every citizen to take thought for the morrow. By hard work and large-scale cooperation within our own nation and with other nations of similar traditions and convictions, we not only can hold our own but can launch a world-wide democratic offensive. Integral to that offensive is the prevention of economic collapse, here and among friendly nations, and the reconstruction of the economies of the defeated peoples.

Britain to Hand Palestine Problem to U. N.

INABILITY of the British government to devise any program for Palestine which is acceptable to both Jews and Arabs, or one which could be administered without the backing of a large army of occupation, has brought the British cabinet to the approval of Foreign Minister Bevin's proposal to turn the problem over to the United Nations. From this distance, such action seems desirable as well as necessary. It is not Britain's problem and the sooner she gets rid of a load she cannot carry the better, even though it means another step toward the dissolution of the British empire. But handing the puzzle over to the United Nations does not solve it. Great Britain is in Palestine under a mandate of the League of Nations. The mandates continued after the dissolution of the league last June, when its assets and liabilities were transferred to the U.N. Surrendering the control of Palestine to the United Nations might mean submitting to the General Assembly of the U.N., at its meeting next September, the problem which baffled Britain. Or the Security Council might treat it as a threat to international peace, such as it is authorized to take cognizance of and, if necessary, reduce to order by employing an international police force. The two drawbacks to this are: (1) there isn't any international police force; and (2) while a police force might suppress disorder, it could not be expected to create a satisfactory permanent regime. Or again, the matter might come before the Trusteeship Council which was organized at the recent meeting of the U.N. General Assembly. The trusteeship system is an extension and correction of the old mandate system. It provides, as did the other, for a single nation to be the administrator in each area that is under trusteeship, and it also provides for a definite "trust agreement" approved in advance by the trusteeship committee and by the General Assembly. The Trusteeship Council, which will have continuing oversight of administration in trusteeship territory, consists of all the administering nations and an equal number of others. Special British interests in Palestine are related to: the Russian advance; naval bases in the eastern Mediterranean; Near Eastern oil; the Suez canal and the route to India. More important are the interests of the people of Palestine and the peace of the world. The U.N. is the right agency to guard these interests. Turning the matter over to it will get Great Britain out of an impossible situation but will not in itself solve the problem of Palestine.

'The Greatest Story Ever Told'

WHEN THE RADIO critic of the *New York Times* describes a new religious program as "one of the most significant ethereal achievements in recent years" and recommends it for a Peabody radio award, the program cited deserves attention. It is the American Broadcasting Company's "The Greatest Story Ever Told," which may be heard on any station of that company's network on Sunday evenings at 6:30 eastern standard time. It consists of dramatic presentations of episodes in the life of Christ and of familiar stories, such as the Prodigal Son and the Good Samaritan, from his teachings. Fulton Oursler, senior editor of the *Reader's Digest,* conceived the idea of the series and the Goodyear Tire and Rubber Company solved the financial problem of production by sponsoring it. The language and details are modernized to make vivid the contemporary application of the stories as well as their timeless truth. An excellent director and professional actors and musicians cooperate to produce half-hour dramas of artistic quality and religious effect. Of course, the results will not please everyone. Some will object to the liberties taken with the Bible; others, with more justice, to the unnatural hum—a kind of radio halo—which precedes the voice of Christ; still others to occasional supernatural elements extraneous to the action. In general, however, such objections weigh light beside the solid accomplishment of translating these immortal stories into the radio medium with dignity and reverence.

Food First in America's Foreign Policy Needs

IN A LIST of "urgent items in order of priority" submitted to Chairman Vandenberg of the Senate foreign relations committee, Secretary of State Marshall places first "legislation to continue relief programs after UNRRA." The general is here speaking as a true statesman. The most threatening factor in international relations is the determination which has begun to assert itself in this country that henceforth we shall allow other nations to stew in their own juice, if any. That determination is born of blindness and nurtured in folly. We forget the misery of a suffering world at our own peril. Conditions in occupied Germany as a result of the Potsdam policy are appalling, as the forthcoming report of the Hoover mission will show in detail. The war department will have to be

given a deficiency appropriation which may run as high as $300,000,000 to remedy these conditions and to begin reconstruction so that the Germans can feed themselves. Also, of the countries which have been aided by UNRRA, only two are now able to care for their own needs, and at least six will need further assistance. The United Nations committee which has been studying this urgent problem says that Austria, Poland, Italy, Greece, Yugoslavia and Hungary will require assistance costing $583,000,000. China's needs for 1947 are estimated at half that sum. The U.N. committee's findings were confirmed by the *New York Times*, which conducted its own survey in twenty countries. Congress should act at the earliest possible moment as Secretary Marshall has asked it to do.

Now Will Protestants Awake?

THE FIVE-TO-FOUR decision of the Supreme Court in the New Jersey bus transportation case should open the eyes of all American-minded citizens, and especially of Protestant citizens, to the strategy of the Roman Catholic Church in its determination to secure a privileged position in the common life of this country. This church wants something no other church wants and which, if it were available, every Protestant church would reject. The powerful and persistent pressure of the Roman Church to secure from the public treasury a mere bagatelle in the total cost of its parochial school system can be understood only in the light of something vastly more important that the church wants. What is it that the church wants? It makes no secret of its ultimate aim.

The Roman Church wants the state to provide for the complete support of its parochial schools with money derived from taxes levied on all citizens. Its ultimate purpose is to shift to the public treasury the entire burden of financing its parochial schools, while the church retains control of the educational process in them. Its plan is that public school tax funds shall be diverted to the church in an amount that would be determined by the number of children in parochial schools in proportion to the number in public schools. Thus the church would be relieved of the financial burden of its entire parochial school system, including support of its teaching staff, cost of real estate, cost of building construction, cost of upkeep and administration.

I

The Roman Church is now withdrawing its children from the public school as rapidly as it is able to finance its own schools. So far, only a minority of the Catholic child population is in Catholic schools. But with the achievement of its final purpose to gain legal access to the public treasury for the support of its own institutions, the church would be able to withdraw all children of Catholic parents from the public school. This it would unquestionably do.

The effect of such a development in the cultural life of America would be profound. Two school systems operating side by side, both financed by public funds, each suspecting if not hostile to the other, would mark nothing less than a breach in the cultural foundation upon which a democratic state can be erected. To obviate such a cultural fission in the very structure of the American state, the fathers limited the functions of the state by prohibiting any form of legislation respecting the establishment of religion.

If we are to understand the portentous implications of the Supreme Court's decision, it must be viewed from the standpoint of this ultimate purpose of the Roman Church. Merely to confine one's attention to the particular case brought before the court is either naive or evasive. So regarded, the question whether bus service for carrying children to church schools shall be paid for out of tax funds seems trivial, and is glibly answered by sentimental arguments or indifference. "Don't be stingy!" was the recurrent appeal of the Catholic proponents of this measure in the recent referendum in Wisconsin.

Such an appeal to the non-Catholic citizens discloses the strategy of the Roman Church. Its hierarchy knows that a bold and honest presentation of its ultimate purpose would meet with overwhelming defeat by the people and in the courts. An open campaign for the diversion of public funds to support Catholic schools on such a scale would create such a religious tension in the United States that the steady increase in prestige which Catholicism is now enjoying would be set back immeasurably. So the church adopts a different strategy. It undertakes to crack the constitutional principle at some point where the average citizen will not be aware that it is being cracked, and where even the courts may be able to find a technical pretext for approval. It therefore selects a point at which the constitutional principle may be obscured by a sentimental or humanitarian appeal. If the principle is breached here, it will open the way to a sequence of further violations of the principle, leading eventually to the achievement of the total aim the church has in view.

Justice Rutledge, who wrote the dissenting opinion of the minority, sees this clearly as the effect of the majority decision, and he comes close to imputing that purpose to the church as a deliberate strategy. "This is not just a little case over bus fares," he says. "Distant as it may be in its present form from a complete establishment of religion, it differs only in degree, and is the first step in that direction." Elsewhere in his statement he calls it the "second breach" in the wall between church and state. The first breach was the court's decision in 1930 upholding the use of tax funds for the purchase of textbooks for the children in parochial schools. "That a third and a fourth [breach] and still others will be attempted, we may be sure," he declared.

II

With respect to the argument of the court's majority, it must suffice at this time to say that the five justices yielded to the specious argument that the New Jersey provision for bus transportation falls within the category of "public welfare" and not public education. By a long stretch of sophistry it classified bus service to parochial

schools with police protection, fire protection, health protection, etc. In our judgment, this technicality on which the majority opinion turned should have been decided by the simple fact that it is *school* funds, not *general welfare* funds, that are used to maintain bus service. The bus service therefore clearly falls within the orbit of the school system. School funds are raised by taxation specifically for the support of public schools, and for nothing else. To divert any portion of such funds to any other use, even to the "general welfare," is a misappropriation of funds as grossly immoral as it is illegal.

While the minority opinion rejected the contention of the majority on this technical point, we believe it could have stated its case more sharply than it did. But a few of the words of Justice Rutledge on the larger issue should be quoted. Recalling in detail the fight led by James Madison for the separation of church and state, he asked, "Does New Jersey's action furnish support for religion by use of taxing power?" Speaking for the minority, he answers:

> Certainly it does, if the test remains undiluted as Jefferson and Madison made it. . . . The funds used here were raised by taxation. The court [i.e., the majority] does not dispute, nor could it, that their use does in fact give aid and encouragement to religious instruction. It only concludes that this aid is not "support" in law.
>
> Believers of all faiths, and others who do not express their feeling toward ultimate issues of existence in any creedal form, pay the New Jersey tax. When the money so raised is used for transportation to religious schools, the Catholic taxpayer to the extent of his proportionate share pays for the transportation of Lutheran, Jewish, and otherwise religiously affiliated children to receive their non-Catholic religious instruction. Their parents likewise pay proportionately for the transportation of Catholic children to receive Catholic instruction. Each thus contributes to the propagation of opinions which he disbelieves.
>
> New Jersey's action therefore exactly fits the type of exaction and the kind of evil at which Madison and Jefferson struck. Under the test they framed, it cannot be said that the cost of transportation is no part of the cost of education or of the religious instruction given.

If the contention of the majority were conceded, Justice Rutledge said, he could see no reason why the state could not make appropriations for the full support of private and religious schools, just as is done for public schools.

> This view contradicts the whole purpose and effect of the first amendment. Our constitutional policy is exactly the opposite. It does not deny the value or the necessity for religious training, teaching, or observance. Rather it secures their free exercise. But to that end it does deny that the state can undertake or sustain them in any form or degree. The realm of religious training and belief remains as the amendment made it, the kingdom of the individual man and his God.

In a separate opinion, supplementing that of the minority with which he concurred, Justice Jackson frankly stated that originally he had wished to join the majority because of his sympathy, "though not ideological," with Catholics who had to pay taxes for public schools and yet felt it necessary to support schools for their own children. But he had been forced to change his mind. He roundly criticized the majority opinion for its inconsistency in paying homage to the principle of separation of church and state and reaching a conclusion in this case at utter variance with this principle. "The undertones of the majority opinion," he said, "advocating complete and uncompromising separation of church and state seem utterly discordant with its conclusion yielding support to their commingling in educational matters."

III

In the short editorial paragraph in our last week's issue, we expressed astonishment that Justice Murphy, a Roman Catholic, should have gained the consent of his judicial conscience to participate in this case in whose outcome his church was the sole beneficiary. We believe his prejudiced position in relation to the issue should subject him to criticism from all fair-minded citizens. Any conscientious judge who has a pecuniary or other personal interest in a case that comes before him refers the case to another court or steps aside and leaves the decision to his colleagues. The charges recently directed at Justice Black by Justice Jackson for not voluntarily disqualifying himself in certain litigation in which a former law partner was an attorney for one side, are fresh in the public mind. And now the willingness of Justice Murphy to participate in this New Jersey case in which he was manifestly prejudiced does not strengthen public respect for the court at a time when it greatly needs public confidence.

The American people will not take this decision as final. Certainly the Protestant citizenship of the country will not so regard it. But the Protestant churches have themselves to blame for this untoward and un-American development. They have allowed seventeen states to pass legislation similar to that in New Jersey. In all but one of these states the Protestant citizenship is in a majority which is supplemented by great numbers of other citizens who cherish the religious liberty guaranteed by the Constitution. But this great body of the electorate has allowed a church representing only one-sixth of the population to make, as the minority opinion declared, a second breach in the wall of separation between church and state. They have allowed it to happen because they were inattentive to the thing that was happening before their eyes.

Few Protestant ministers have brought this issue to their people, even in those states where action was imminent. They felt that it was such "a little thing" to get excited about—first free textbooks, then free bus transportation, for parochial schools at public expense. They were blind to the strategy of the Roman Church in using these apparently insignificant matters as the thin edge of the wedge which would ultimately crack open the Constitution and give the church the privileged position in the United States which it confessedly seeks. Even when the disguised appointment of an ambassador to the pope was made by the late President Roosevelt, Protestants were slow to arouse themselves to its constitutional and religious implications.

But Protestantism can no longer be complacent in the face of such encroachments by the Roman Church. They should now see that the issue raised by the aggressive policy of this church involves much more than the determination of a legal point. It involves the ultimate character of American culture and the destiny of Protestantism in this country. A culture dominated by the Roman Church will be a different culture from one in which Protestantism is the ascendant faith. This incontestable fact should awaken

all non-Roman citizens of the nation—regardless of their religious faith or lack of it—to see (1) that no further advances are made toward the goal of a privileged relation of this church with the government, (2) to undo by congressional action the effect of the two Supreme Court decisions which, as Justice Rutledge strongly says, mark the beginning steps toward that goal, and (3) to hasten the fulfillment of President Truman's promise to discontinue the American embassy at the Vatican.

The government's slate must be wiped clean of all the encroachments to which it has yielded under the aggressive pressure of the hierarchy in recent years. The Roman Church must be told by positive government action that its operations are henceforth to be kept separate from the operations of the state and confined to the forum of freedom where all religious faiths and institutions stand on their own feet. In that forum, every faith enjoys the legal tolerance guaranteed by the Constitution. Unaided and unimpeded by any law or the administration of law, it is free to flourish according to its own inherent strength or weakness. This is religious liberty. Upon it, American democracy is established.

IV

It is the duty of Protestantism to lift high the banner to which all lovers of religious liberty can now repair. For Protestantism has the largest stake in keeping open this forum of freedom, even as it was the spirit of American Protestantism which established it. The principle of a free church side by side with a free state, both of them existing in a free society, emerged in an America in which the influence of Protestantism was overwhelmingly preponderant. At the time the Constitution was adopted the population of this country was about 4,000,000 and the Catholic population only 30,000. Through the intervening years, the Roman Church has patiently held in abeyance its own radically different conception of the relation of church and state. As a minority church, it could not make an effective claim for a special relation with the state. It was content with, and no doubt grateful for, the freedom and equality which, through the Protestant majority, the state accorded to all forms of religion.

But the situation has changed. Though still a minority as compared with the whole of Protestantism, Catholicism has become a strong and formidable minority. It is now asserting its claim, long held in abeyance, for a privileged recognition. It will not long be content with the half-loaf of an illegal ambassadorial appointment by the President. Influential voices are already asking for the whole loaf—that is, a full undisguised legal exchange of diplomatic representatives with the Vatican. And it will not be content with the two crumbs it has now gained in the form of tax money for textbooks and bus transportation. It will soon be asking for the whole loaf of complete tax support for its parochial schools. Indeed, it is chiefly the demand of the Catholic Church for its full proportionate share of the proposed multi-million dollar appropriation to the states for education that is obstructing action on a bill now before Congress. For Congress to yield to this demand would mark a long advance toward the achievement by the church of its ultimate goal.

Protestantism cannot, without resistance, allow the government of the United States to yield to this claim, nor allow the claims already conceded to become permanent. To do so is to consent to the curbing of the liberty of all non-Roman faiths. By as much as the Roman Church is given a special position in the processes of the government, every other church will find itself in a subordinate and prejudiced position in American life. By as much as that church is accorded a special access to the public treasury, Protestantism will be restricted and embarrassed. By as much as the Catholic Church uses its special position and its unique access to the public treasury to achieve its own ends in American society, Protestantism will awake to find that its influence in American society has been undermined.

V

If Protestantism passively tolerates any compromise of the principle of the equality of all religious faiths before the American state, it seals its own destiny. It dooms itself to become, in the end, a minority sect existing on the margins of American life. The main stream of our culture will flow in the channel determined for it by the particular religious faith which has entrenched itself in the favor and prestige of the government.

No protest can be raised if American culture finally comes under the dominance of the Catholic faith—*provided* it does so as the result of a spiritual and moral competition in the forum of freedom where the rules are tolerance, persuasion, argument and example. But no Protestant, no Jew, no democratically minded American can envisage with complacency a transformation of American society and American institutions achieved as the result of special privilege and favor granted by a state which has pledged itself to keep the forum of religious freedom open to all comers.

The Christian Century is not among those who close their minds or their fellowship against Roman Catholics. We wish to be counted as an enemy of every form of anti-Catholic fanaticism. We wish for the Roman Church the same enjoyment of religious liberty that we claim for Protestantism. If, in the exercise of this liberty, Catholicism can win America, it will deserve to win it. But we are bound to resist every attempt by the Roman Catholic Church or any other church, including any Protestant church, to secure a position of advantage in the forum of our free society by maintaining an official connection with the government or a financial connection with the public treasury.

The membership of the Protestant churches must be aroused to an intelligent understanding of the issue which the Supreme Court's decision has now clarified. No pulpit can be silent on this issue. The Protestant religious press can be counted upon to do its part. But the issue must be carried down to the grass roots of the churches, namely its voting members. As citizens, they have no more imperative duty than to exercise sharp vigilance in keeping open the forum of religious liberty. Neither the federal government nor the states must be allowed through blindness or pressure or sentimentalism to destroy this open forum.

Report on Wisconsin

By Charles R. Bell, Jr.

THE RECENT bus bill campaign in Wisconsin gave the nation a preview of the coming struggle between the Roman Catholic hierarchy and the forces standing in its way. The issue was whether public funds could be used in aid to parochial schools. The people of Wisconsin were forced to deal with a bid for power which in a short time will confront the nation as a whole. The referendum and the controversy growing out of it should not be dismissed, therefore, as a matter of interest only to Wisconsin or to the middle west. It was an episode to be weighed with the greatest care by all Americans. It teaches some important lessons—first and foremost, that we should begin at once to plan a Protestant strategy that will put a stop to the Catholic drive to secure public funds for the support of sectarian education in any form.

One of the immediate benefits of the campaign was the lesson it provided in Protestant cooperation. When the campaign started it was felt that we should enlist the support of all our Protestant groups, and our state committee was set up with that in mind. We secured representatives of the larger denominations and launched our program under their leadership. But we soon found that we were up against difficulties of the most elementary kind. We discovered, for example, that there was no quick and effective way to reach our Protestant leadership in the state, and no way to get an announcement into every Protestant church bulletin unless one had the time, money and secretarial help to make contact with each of the many denominational headquarters.

How Channel Protestant News?

Articles for the denominational press constituted a particularly vexing problem. Some bodies use state denominational papers. In at least one instance a national journal is used, while one of the Lutheran synods has a regional organ. These periodicals go to press on different dates. They are able to allot different amounts of space to any one subject. It is almost impossible to get the same message to all Protestants in a short time. When we think of Protestantism as a unit this elementary problem of communication must be remembered. Our division in organization blocks rapid and efficient movement. These difficulties impair the fine sense of unity we possess in other areas. The will to cooperate exists and the need for it is clearly recognized, but our cooperative forces exhaust themselves in overcoming the complexities of communication.

By contrast, the fellowship and sense of unity among Wisconsin Protestant forces was encouraging. The campaign was opened with a large banquet and mass meeting in Madison. At this and subsequent meetings Lutheran and Baptist, Seventh Day Adventist and Presbyterian, Apostolic Gospeler and Methodist, Moravian and Congregationalist, Evangelical and Disciple worked together in perfect harmony. We gave, we prayed and we planned together. There was a contagious unity which transcended our differences. Laymen, who ordinarily would not have been interested in interfaith movements, caught the challenge of this battle and did what they could to help. Protestantism can act as a whole if it is willing to tackle large enough objectives. Its main task is to create the facilities by which it can act efficiently.

Secular Press Lukewarm

The second lesson we learned was that the secular press cannot be counted upon to fight for religious liberty where that means speaking out against the Roman Catholic Church. In some respects, to be sure, the newspapers rendered valuable assistance. Some of them published helpful feature articles and stories. The letters-to-the-editor columns were used effectively. But the fight would have been lost had it been left to the secular press alone. In my opinion no part of the experience should be studied with greater care than this. In the entire state there were only two newspapers which spoke out editorially against the Roman Catholic effort to raid the public treasury in support of parochial schools; the others either supported the proposed amendment or refused to take sides.

One of the greatest danger zones in our world picture is this conspiracy of silence concerning the anti-democratic activities of the Roman Catholic Church. Press, radio and screen are parties to it. The people are being kept in ignorance of the real state of affairs by the channels of information which ought to be bringing them facts. The newspapers are so fond of reciting their own virtues—especially on some such occasion as National Newspaper Week—and of reminding the American people of their constant vigilance on behalf of freedom, that the average reader never suspects their betrayal of the public interest at this point. But the truth is that the press is afraid to speak out against the hierarchy. Many a paper that strikes courageously against other forms of corruption will not touch this issue.

What Tolerance Implies

To illustrate: In the closing days of the campaign a letter was addressed to Archbishop Kiley of Milwaukee, asking him to answer some leading questions which had been raised during the campaign. It was signed by a Methodist bishop, the executive officer of the state council of churches, the chairman of the state committee opposing the amendment, and three leading pastors. When no answer was received from Archbishop Kiley, the letter was released to the press without any comment other than that no reply had been received. So far as we have been able to ascertain, this letter was never printed in the larger daily papers of Milwaukee. The people of that city were not told of this action taken by our committee and of the silence of the Catholic leader.

A third lesson was that Protestants need re-education about the meaning of tolerance. There is danger that the

fine quality of forbearance may degenerate into mere indifference. Perhaps, as the Baptists have generally taught, the term "religious liberty" is better than "tolerance." But whatever the term, our thinking must be set straight. Protestants are coming to feel that it is unsportsmanlike to make any criticism of the Roman Catholic Church. This is a mistake. Where the Roman Church attempts to use its influence to break down the American principle of separation of church and state, it must be opposed with all the resources at our command. All Protestants should rise above prejudice. But no church is above criticism when it attempts to use its religious influence for purposes of clerical power.

In the course of the campaign we discovered some interesting material on the Roman Catholic Church's attitude toward the public school. In Wisconsin the Catholics are strong. They have, therefore, pursued two courses of action. In the first place they have worked from within. We found that nuns were teaching in the public schools. In one instance a parochial and a public school located across the street from each other were sharing the community's educational burden by having the lower grades meet in the parochial school and the upper in the public school. Heavy Catholic representation in public school affairs was discovered, a situation which seems highly inappropriate in view of the hierarchy's known attitude toward secular education. In Milwaukee, eight out of fifteen members of the school board are Catholics. With Catholic children attending parochial schools where possible and the church's support of a rival school system, citizens of any state have a right to watch such infiltration tactics.

Encroachment on Public Schools

In the second place, Catholics have worked for the liquidation of the public school. That these two courses could be followed simultaneously in the same state may seem fantastic to persons living elsewhere, but such is the case. In this respect Wisconsin provides a perfect legal instrument for Catholic encroachment. The state constitution permits a community to close its public schools if it so desires. This is a wise provision in some respects, for it makes possible the consolidation of weaker units into larger and better schools. But it has been used to serve the ends of the Roman Catholic Church. In many communities a public school has been closed under this law, but the parochial school has been kept open. Protestant families in such communities must then enroll their children in the parochial school or send them to a near-by town in school buses—a step which causes them inconvenience and incites criticism on the part of their neighbors. Great pressure, of course, is exerted to induce them to take the first course. Such families are usually absorbed into the Catholic majority or move away to another location.

No story concerning the bus bill can omit mention of the attitude which Roman Catholicism has assumed toward the opposition. Prior to the referendum it was, of course, against Wisconsin law for other than public school children to ride in buses provided by the state. One might suppose that the Catholic Church would be anxious to protect its own reputation and integrity by supporting the law. But this has not been the case. We discovered widespread violation of the law at this point. Catholic church officials were well aware of these violations and did little or nothing to stop them. The children of certain residential areas near Madison, which do not yet have public school buildings, come into the city in public school buses. Catholic parents in these areas wanted the same service for their children even though they were attending a parochial school. So it was arranged that the bus driver should pick up whatever children were waiting at various stops and ask no questions. This enabled the Catholic children to ride on the bus. When the bus reached the public school, the Catholic children got out and walked the few blocks to the parochial school.

No Catholics Opposed Measure

The letters-to-the-editor columns in the newspapers also illustrate Roman Catholic attitudes. Hundreds of such letters were printed. They came signed and unsigned, and from all sides. Many were abusive and ugly in tone; others showed clarity of insight and good thinking. One thing, however, stood out above the argumentation and name-calling. It was obvious that while Protestants were largely against the bill, they were by no means solidly so. In fact many Protestants took the Catholic position. One large Protestant denomination refused to participate in our committee's work, and another stated publicly that it would not take sides in the discussion. In contrast, no Catholic congregation or priest spoke out against the measure, and no prominent Catholic layman condemned openly the principle of subsidizing church work with public money.

Two interpretations of this Catholic solidarity are possible. Either there was no real division within Catholic ranks or the opposition did not dare to speak out against the hierarchy. So far as democracy is concerned, there is little to choose between these evils. If the hierarchy is training its people to follow blindly its bidding, it is striking at the foundation of democracy—namely, the capacity of individuals to choose between good and evil on the basis of the facts. If Catholics were quiet because they feared discipline, then an equally dangerous force is at work, because democracy depends also upon liberty of conscience and freedom of expression. This is the real reason why democracy has fared so badly in some European countries. Democracy and a powerful Roman Catholic organization cannot go hand in hand.

A Nation-Wide Question

The National Education Association has published a bulletin, *The State and Sectarian Education* (February 1946), which points out that 21 states are already giving aid to the parochial school program. The question of federal aid to parochial education will come before the 80th Congress in the next few months. Wisconsin was awakened to the danger at the last minute. We won the first battle by a narrow margin, but the struggle has only started; we shall hear more of this in the future. The United States as a whole faces the same battle.

What then should we Protestants do? A national committee should be set up at once to oppose in Congress and in the several states the Roman Catholic drive to secure

from public funds support for parochial education. The Protestant churches are the principal but by no means the only proponents of this American principle. They should be informed about what is happening. Only a national committee can render that service.

Support for the committee should come principally from the Protestant denominations. Our first help in Wisconsin came from the Madison council of churches and the Wisconsin state Baptist convention. Other denominations followed. Each group assumed a fair share of the expense of the work of the central committee which was set up by the state council of churches. The Wisconsin committee was made up of denominational representatives. A national committee might also include teachers' associations and labor and farmers' groups. To undergird the activities of such a national body, our Protestant churches should begin a program of education to show the relation of the Protestant heritage to universal education, religious liberty and the equality of churches before the law. Rhode Island, the home of Roger Williams, is in Catholic hands today. That fact indicates how strong the tide of change is now running.

The Vicarious Conscience

By Albert A. Susott

THAT IS a beam and not a mote you so clearly discern in the eye of the south. The states below the Mason and Dixon line have no monopoly on this beam, but they cannot deny that they are afflicted with it. Jimcrow laws, segregation, denial of voting privileges and other legal and non-legal forms of discrimination speak in their own strident language. People who defend them do so on the ground that they are advisable and necessary to prevent race riots and preserve a practical working arrangement between white and black.

Against these evil practices the north has long been waggling its finger and lately has been attempting to implement its censure by means of laws. The consequences of this finger-pointing are disconcerting. Southern resentment has shown itself in the various reactionary moves. Instead of going on toward something approaching equality, the south is unmistakably veering toward greater oppresssion and discrimination.

I

A surprisingly large number of us southerners are fully aware of the injustice that exists and are honestly desirous of finding an effective remedy. The problem rests on the heart and conscience of clergy and laymen alike. It often finds expression in church assemblies. But they do not delude themselves with the false optimism which considers that a few laws passed by Congress and rigidly enforced will accomplish the purpose. It just isn't possible to eradicate diphtheria by a law declaring that it shall no longer exist. The underlying causes of the disease must first be discovered, and then ways of removing them worked out. That is the difficulty confronting us here. We southerners need help in ferreting out the causes at the bottom of existing inequalities and unfairness, and in overcoming them. With that kind of approach we may hope for eventual success. Wishful thinking expressed in legal phraseology will not get us anywhere.

There are many reasons for the illness from which we suffer. What appears on the surface to be simply a matter of social distinction based primarily upon color is seen upon closer acquaintance to be compounded of various elements, each of which plays its own part in the present tragedy. The defeat suffered by the south in the Civil War is a factor, and the former slaves, walking about in complete freedom, are a constant reminder of that defeat. Injured pride, a feeling of frustration, a sense of loss fester in the heart of the white southerner, as in a wound that has healed superficially while the poisons continue their work beneath. Again, a great many Negroes are hardly fit for association with whites. That is by no means their fault. But before the Negro can be accepted socially and given his rightful place as a citizen, a transformation must take place in him as well as in the thinking of white people.

II

The problem is economic as well as social. In fact, the more it is studied, the more clear it becomes that money is the main root of this evil also. In greater measure than most people realize, the south is still suffering from the aftermath of the War Between the States. Before that war the south was wealthy. The long years of struggle drained it of most of its resources, and the carpetbaggers and corrupt politicians from the victorious states took what was left. Without putting their intention into words and documents, the victors decided to lay economic penalties upon the vanquished. This spoliation reduced the south to a comparatively helpless state and kept it so for decades. We were compelled to limp along under a purely agricultural economy, the bulk of whose profits went to the handlers instead of the producers. It was not until World War II, when their resources were so greatly needed, that the southern states were given the opportunity of establishing factories with any reasonable hope of successful operation. Discriminatory freight rates as well as deliberate policy and possible collusion on the part of the industrial east kept processing and manufacturing plants out of the south. These practices are still a factor.

Because there is great scarcity of money, the educational system does not function as it should in the southern states. Some states are aiming at a minimum salary of $2,400 a year for a teacher with four years of preparation, but Alabama, my own state, is aiming at an $1,800 yearly minimum and has not much expectation of realizing even

that goal. Alabama's present average salary for a teacher with a college degree is $1,300 a year; the minimum, $100 a month for eight months. And yet this state spends more of its tax dollar for education than do most states in the north. Nor are taxes low here.

III

The south has approximately two-thirds of the nation's children and one-third of its income. Consequently it is not possible for us to provide adequate educational opportunities for our children. Ignorance is common, and with it go all the conditions usually associated with lack of knowledge, including bigotry and intolerance, plus the tendency to become an easy and effective tool in the hands of unscrupulous persons. If it were not for conscientious teachers and school administrators, who are cheerfully making considerable sacrifices, conditions would be even more deplorable. Most schools are understaffed. Many of them are overcrowded. Some are open only six or seven months of the year. Many teachers hold only emergency certificates.

Conditions in Negro schools are far worse. Many of the school buildings are inadequate and wholly unsatisfactory. School terms in some instances run only four or five months, and poorly equipped persons do the teaching. Here again tribute must be paid to a great number of consecrated teachers in the Negro schools. These men and women are more concerned about developing their race than about making money or having an easy life themselves. The lack of education keeps the Negro on a low plane economically and socially. It automatically limits his opportunities. Hence many Negroes live under filthy and degrading conditions, and for that reason as much as any other they are looked down upon and shunned, and the worst ones are taken as representative of the race as a whole.

Surely here is the place for the vicarious conscience to begin functioning actively and vociferously. Everyone, white or black, ought to receive equal treatment. Right! And yet, if the amount of money is severely limited, and your child is already receiving less education than he really needs and less than other and more fortunate states supply, and if an increased amount spent for a relatively unproductive group would mean further curtailment for your own group—just what would you do? Quite a few of the people in the north who cry out for equality elsewhere can and do send their children to private schools. They have every right to pay out extra sums to assure special privileges for their own offspring. That is exactly what the southerner tries to do when he appropriates a larger share of the educational dollar to white schools than to Negro schools.

IV

The Negro is in the main unproductive economically because he lacks education and incentive. Thus the vicious circle goes round and round—little education, little money; little money, little education. Social ostracism results. The gulf between Negro and white is deeper than many well meaning, social-minded people suspect, and it has not been dug solely by color. The lack of money affects every relationship. The white man has a numbing fear that the Negro may finally take away his chance to earn a good living. That fear, incidentally, is also the cause of some of the race riots in northern states.

Therefore those who zig and zag reproachfully through Dixie would render a greater service if they tarried a while and looked for some remedy more effective than finger-pointing. The conscience of our northern brethren works overtime for us poor, unreconstructed southerners. What we need however isn't a vicarious conscience—our own conscience is active and painful enough—but a litte vicarious burden bearing.

We need some of your money to establish and maintain better schools for everybody. Our children deserve the same opportunities as children in other sections of the country. That means that you will either have to pay more taxes or do with less. Do not let anyone deceive you with the argument that living costs are cheaper in the south. A number of standard brand products in the way of groceries as well as wearing apparel are actually higher in price. Living isn't cheaper. It is just that so many of our people are compelled to live more cheaply. Perhaps the federal government will find some way to equalize educational opportunities for all children in all states, although such action has its difficulties and dangers. Perhaps the punitive economic measures of the Civil War can some day be lifted and the south permitted to be a full and equal member of the Union on such a matter as freight rates. Then more industry will find its way into the territory and make its contribution to raising our standard of living.

V

But along with material aid we need men and women who will give up the bigger salaries, the more comfortable living and the greater honors of the north and come south to study our problems, bring fresh insight and a new approach, and create incentive by their own vision and labors. For a person who has spent most of his life in the north, the south holds real hardships and demands genuine sacrifice. Specialists in social service, so greatly needed here, tend to go north and east, where they are welcomed, given good salaries and a privileged place, and can mingle freely with others who are like-minded. Not the least of our problems is that we are virtually isolated from much that is desirable. Pastors and teachers are needed who are willing to work hard for little pay and put up with conditions that often border upon the intolerable. But isn't that part of the challenge of Christianity? How will a better world be built unless someone goes out and does the building?

It is certainly easier to stand on the shore and berate the Macedonians for not doing better than to heed the call and go over and help them. Not that the people are clamoring or even waiting to be helped. Paul had to content himself with an audience made up of a few women in Philippi when he first entered the country, and had to endure scourging and imprisonment before he left the city. Even the opportunity to work effectively must in many instances be created.

But the vicarious conscience, which contents itself with imperious demands for social equality, declamatory denunciations of injustices and profound observations that "there

ought to be a law," must be recognized as a distinct hindrance. The outcome of the recent elections in Georgia and Mississippi and the adoption of the Boswell amendment in Alabama show what results may be expected from outward, frontal attacks on the part of those who are the self-constituted voice of the vicarious conscience. The Boswell amendment, which requires that anyone desiring to vote must "understand and explain" the Constitution to the satisfaction of the board which grants voting privileges, is the almost perfect answer to people who suppose that the abolition of the poll tax requirement will automatically enfranchise the Negro. A more fundamental remedy is required.

Education and training must come first, so that the Negroes as well as the underprivileged white people can take their proper place as equals in a developing society. A conditioning period is necessary if we do not want a catastrophe. Just as a physician does not treat the fever, which is a symptom, but its underlying causes, so we need to rid ourselves of the causes of discrimination, social segregation, economic injustice and similar inequalities. Then the tensions will disappear of their own accord.

Alcoholism—A Medical View

By Regner W. Kullberg, M.D.

THE CONSUMPTION of beverage alcohol is one of our serious medical-social problems. It is rated as the fourth, almost the third, public health problem in the United States. It produces what is now recognized as a disease entity termed alcoholism which needs to be treated as carefully as any other disease.

Alcohol is an uncompromising enemy of man's nervous system and has a paralyzing effect on the very center of intelligence. It is the arch enemy of the brain and will produce death when it reaches the brain in the strength of one-half of one per cent. Post-mortems reveal that water swelling or edema of the brain and lungs is common in individuals who have died from alcoholism. These physical changes produce such mental disorders as acute alcoholic hallucinosis and alcoholic paranoid states. The former is characterized by auditory hallucinations and the latter by ideas of persecution and loss of memory.

The condition well known as delirium tremens, with its unceasing, almost violent activity, is frequently accompanied by zoological hallucinations in which all kinds of animals appear to be snapping at and crawling over the body. Victims of this form of alcoholism do not escape with simply seeing snakes or pink elephants on occasion. The matter is of much longer duration. Thousands of such patients all over the country are taking up the time and energy of psychiatrists and other physicians who are urgently needed in our understaffed, overcrowded mental hospitals.

Alcohol a Depressant

Because it produces the characteristic excitation of the second stage of anesthesia, alcohol is often considered a stimulant. However, it is actually a narcotic or anesthetic and acts as a depressant. Furthermore, alcoholics are poor surgical risks because the use of alcohol produces a tolerance to the general anesthetics. Although it is commonly believed that alcohol is a fine beverage with which to combat cold, the fact is that it lowers body temperature because it dilates the blood vessels, and consequently heat is lost. Under such circumstances the human body becomes more susceptible to infection, especially to pneumonia. Hospital statistics show that pneumonia is five to six times more prevalent among chronic alcoholics than among abstainers. Obviously, alcohol is a poor substitute for proper medication.

Chemically, alcohol is a poison in all quantities and in every quality. It will kill anything that is alive and preserve anything that is dead. If a beverage has an alcoholic content of 20 per cent or more, it will be an irritant to the mucous membranes of the digestive tract. In the stomach, it will decrease the volume of gastric secretion, although it is a popular theory that alcohol "aids digestion." Continued suppression of the gastric secretions will produce nausea and vomiting. In short, alcohol continues its poisonous action on all tissues with which it comes in contact from the time it is taken into the body until it is entirely eliminated.

Calories but no Vitamins

Nowadays we know that alcohol has no nutritional value. It can neither repair nor build tissue. It contains no minerals, no vitamins and no other substance necessary for maintaining health. In fact, it actually hinders the absorption of vitamins and takes away the desire for needed foods. A pint of whisky yields 1,200 calories—but only calories; no proteins, no minerals, no vitamins. It satisfies the desire for food to the extent that it supplies calories, and hence reduces the intake of essential foodstuffs.

The inevitable insufficiency of essential nutrients following prolonged substitution of alcohol for food produces a variety of diseases. Fatty infiltration of the liver is found in about 75 per cent of all chronic alcoholics. According to the autopsy records of many hospitals, cirrhosis of the liver occurs nearly nine times more often in the chronic alcoholic than in the abstainer. Polyneuritis, sometimes known as dry beri-beri or simply vitamin B deficiency, occurs in some 20 per cent of these drinkers. Another 20 per cent develop wet beri-beri, which is usually manifested by a dilated heart and swollen extremities. Because of a deficiency of the B-complex vitamins, about 13 per cent of all chronic alcoholics who come to hospitals suffer from alcoholic pellagra. When alcohol replaces food over a long

period of time, the multiple deficiencies often result in brain diseases, such as Wernicke's disease, which are characterized by a diminution of consciousness. Before the discovery of vitamin therapy, death speedily ensued in practically all these cases, but now a large percentage of them are saved.

The mortality rate of children from alcoholic families is nearly twice as high as among children of temperate families. The economic, social and hygienic deterioration of the alcoholic family contributes to the spread of disease, especially tuberculosis. The children who do survive are deprived of a good environment for the best physical and mental growth. The chronic alcoholic cares more for his liquor than for his family. He nags, he shouts, he quarrels, he blames his wife for unfaithfulness without cause and often threatens the lives of those he loves. I have seen mothers collapse trying to endure with patience the burden of a drunken husband. According to reliable court records, 20 to 30 per cent of our divorces are caused by alcohol, because its excessive use makes a man physically and often economically unfit for married life.

Women Who Drink

The problem has become even more serious now that alcohol is being used by women as well as by men. According to the Gallup poll, 59 per cent of all our women drink to some degree. To a corresponding degree their bodies are rendered less fit to produce healthy children. Also, they are more likely to have illegitimate children. It is an old truth that alcohol leads the way to the red-light district and promotes the incidence of venereal disease. Alcohol is the best salesman of prostitution. Moreover, the incidence of syphilis can be closely correlated with the consumption of alcohol in any community. In these various ways alcohol undermines the mental and physical health of the next generation.

The indiscriminate and widespread use of alcohol also accounts for a large number of man-hours lost or uneconomically spent. It breaks necks and backs. It cuts off scalps as efficiently as any Indian used to do it. It scars faces, breaks noses, blackens eyes. It has no mercy on arms or legs. It can stab the body full of holes and bleed it to death in the gutter or burn it to ashes. War itself inflicts no worse indignities on the human body than those permitted by the stupor of alcoholism. All too often the busy doctor is called upon to treat these injuries just as he is ready to go home after a hard day's work or has settled down for a good night's sleep. Lung abscess is frequently produced by aspiration during a drunken stupor. Foreign bodies in the throat and digestive tract must be included in this list of ills. I have removed fish and chicken bones that have been stuck in the intestinal tract. The patients were unaware of having swallowed them since they had been drunk at the time.

The life of a patient is sometimes endangered by the fact that alcohol obscured or made difficult a correct diagnosis. The night nurse in the hospital knows too well that an alcoholic may be both violent and dangerous. Is it any wonder that she calls the police for help when she has an obstreperous alcoholic to care for even though he is now considered a sick person? Unnecessary economic loss in both time and effort is the high price we pay for the dubious right of uninhibited drinking.

The use of alcoholic beverages shortens life expectancy ten to thirteen years, according to statistics compiled by leading insurance companies. It is not only the shortest road to the loss of job, family and health, but also a short cut to death. Dr. Eugene Lyman Fisk in a study of 6,000,000 policy holders found one-fifth more deaths than the average among moderate drinkers. Alcohol is the cause of a 50 per cent greater mortality rate for ordinary policy holders than for total abstainers. It is true that some chronic alcoholics reach an advanced age, a fact they often boast of. But the more numerous victims of alcohol who are in the cemeteries are unable to boast.

Reduced Coordination

The speed and accuracy of both physical and mental responses are lowered by the use of alcohol. The British Medical Association reveals that a glass of beer increases the incidence of error by 21 per cent by lessening eye-hand motor coordination. Taken in greater quantities, alcohol impairs judgment, blunts the memory, removes inhibitions and gives unlimited confidence. Then the drinker will not admit his errors and may even boast of his performance. This effect of alcohol on the human nervous system is more dangerous today than in the pre-prohibition era because of the enormous increase in mechanical devices. Persons involved in about one-third of all fatal auto accidents are shown to have been drinking. According to the National Safety Council, alcohol makes a driver fifty-five times more likely to be involved in a personal injury accident. Twenty-five per cent of the pedestrians killed in New York are found to have been intoxicated. The use of alcohol dangerously lowers the efficiency of such persons as physicians, nurses, pilots or chauffeurs, who are responsible for the lives of the general public.

There is no doubt that the continued use of alcohol robs the intemperate drinker of all will power to rid himself of the disease of alcoholism. Yale University's department of physiology estimates that there are between 750,000 and 900,000 alcoholic addicts in the United States. In addition, there are 3,000,000 excessive drinkers, many of them approaching the stage of addiction. About 60 per cent of all chronic alcoholics end their lives in psychiatric hospitals or literally drink themselves to death.

The Fallacy of 'Tolerance'

The Research Council on Problems of Alcohol of New York has proved that alcohol is used in excess by individuals who are basically not different in personality from the average citizen. It is only after a man has been poisoned by some years of drinking that his personality is altered. In spite of such variations as may be due to individual tolerance, alcohol must be considered toxic to everyone. It is not oxidized any faster in the habituated individual than in the unhabituated, nor is it absorbed any more slowly in the habituated, even though appearances are often otherwise. In any case the problems caused by alcohol are too important for us to be much concerned with what one authority calls "such scientific niceties as individual tolerance."

No man or woman becomes an alcoholic willingly. Nobody wants to become a problem to society, to cause misery to his family, to lose his job and his health. Alcohol itself contains the power, in its repeated use, to create a craving for more. It is the feeling of well-being and the unlimited but false self-confidence given by alcohol that makes the so-called moderate drinker slip unawares into the classification of the chronic alcoholic. The moderate drinker is at all times in danger of becoming a slave. It is impossible for the alcoholic to drink in moderation. He cannot "just stick to wine and beer" or limit his imbibition to the week end. Many an alcoholic has tried these and other methods of regulating his drinking, but eventually he finds he must face the fact that he is no longer master of his destiny. Beverage alcohol, whether beer, wine, whisky or gin, whether obtained in taverns, state dispensaries or saloons, whether sold by bartenders or bootleggers or served by gracious hostesses, is the source of the same flood of evils.

Once alcoholism is recognized as a disease entity, we are able to proceed in a scientific manner to isolate its cause and to find a cure. After much research the Yale clinic has concluded that the only way for the chronic alcoholic to arrest his alcoholism is to abandon alcohol in all forms. He must stop drinking completely and the public must help him. Instead of trying to solve the many medical and social problems caused by the use of alcohol, it would seem much more effective to treat the cause. We must put danger signals everywhere that alcohol goes. All other drugs which are dangerous carry a warning that they are not to be used except on the advice of a physician. Alcohol is a dangerous poison and should be treated as such.

BOOKS

Churches on the Way to Unity

TOWARD WORLD-WIDE CHRISTIANITY. *Edited by O. Frederick Nolde. Harper & Brothers, $1.50.*

IT MIGHT seem an unmerited disparagement of the first three volumes of the "Interseminary Series" to say that it grows better and better, with this fourth volume as the climax. So, without odious comparisons, it may be said that the whole series is remarkably satisfactory, not only for its initial purpose of stimulating and guiding the studies of seminary students in the great themes of contemporary Christianity but also for wider use by thinking ministers and laymen generally, and that this fourth volume maintains the same high level in the importance of its topics and the competence of their treatment. A fifth and concluding volume is still to come.

Matthew Spinka opens with a masterly 40-page survey of the principal churches which now constitute the Church and the reunion of which constitutes the ultimate goal of the ecumenical movement. The causes of the more important divisions, the general course of the development of the resultant movements, the effect of environmental influences upon them, and their present positions—all these are traced as fully as the limitations of space permit. Doubtless every strict denominationalist will feel that his own group is inadequately treated, and that is perhaps good evidence that the treatment is objective and the space fairly allotted. The author, as a good church historian, knows that history cannot dispense with facts, and he gives a solid body of them; but he does not permit the reader to get lost in details, and his presentation of the broad lines of the picture is clear and sound. The sociological aspect of religious divisions is recognized. There is ample discussion of the Eastern Orthodox churches—a field in which Dr. Spinka is particularly expert—and of Roman Catholicism.

Dr. John A. Mackay discusses "the biblical and theological bases for the ecumenical goal"; Dr. John C. Bennett, "the forms of ecumenical Christianity." These sections are full of meat, and also of controversial matter. Dr. Mackay says that the true concept of ecumenical unity is dishonored by "church unions which are consummated because the parties concerned have ceased to believe that there are any ultimate values in religious thought or practice." As a generalization, this is true. Such unions would be bad, but what unions of that kind have ever occurred? One suspects that a slap is intended at those which do not have the particular theological basis which the author thinks necessary. But while Dr. Mackay repudiates what he calls "a watery undenominationalism" (by which he seems to mean union without a solid body of creedal agreement), he also holds that to elevate "questions of order, . . . questions relating to church organization or to hierarchical distinctions between Christian ministers" (clearly meaning the claims of episcopacy) to a parity with questions of faith is "an assault upon the spiritual inwardness of the Body of Christ." The church as the Body of Christ is a fellowship of "people who were born into the community because of a common experience of renewal, . . . not merely a group of people who have decided to band together." "Born" is ambiguous, and "merely" is invidious. I see hinted, though not clearly stated, a rejection of the Baptist principle of voluntarism and an assertion of the opposite principle of the church as a community into which "the children of believing parents" are born. Nobody believes that any group whatsoever of people who decide to band together, for whatever purpose, thereby become a church. Dr. Mackay's statement would be equally true if its words were rearranged like this: A church is a group of people who have decided to band together because of a common experience of renewal in response to Jesus Christ, and is not made up of people who were merely born in the community. On critical grounds one may hesitate to accept the dictum that "the ecumenical goal will be advanced and ecumenical unity will become real in the measure in which the Epistle to the Ephesians inspires the thinking and the living of the Christian Church in our time."

Professor Bennett discusses with true insight the relation of the church to the community. He correctly interprets the implications of the position of the Baptists on this point, though he does not share their special views. His analysis of the various stages and forms of union is clarifying. He sees that overambitious plans for union "on the governmental level" may produce a union which will be broken by a new reformation. When he says that "we have emphasized freedom too much up to now," I take it that he means not that we have had too much freedom but that we have been too divisive in our exercise of it. He recognizes that

separation has not always been the result of sin on the part of the separatists. The issue is not between freedom and unity. Christians have won their freedom and they are going to keep it. The issue is between separation to maintain freedom and a unity which will not restrict freedom.

Henry Smith Leiper and A. R. Wentz sketch the history of the rise and progress of ecumenical organizations, to and including the World Council of Churches. Charles W. Iglehart tells of the manifestations of ecumenical fellowship during the war. Dr. O. Frederick Nolde, editor of the volume, has a chapter on "Christian community and world order," including the text of the most notable documents in which Christian ideals of world order have been expressed. Dr. H. Paul Douglass gives a somewhat detailed history of the ecumenical movement in America and its present status. *"Koinonia,"* he says, is "the stuff of unity," and "institutional-mindedness" is a fallacy and an obstacle. W. Stanley Rycroft and Elmore M. McKee discuss the "next steps," including those which pertain to implementing the ecumenical ideal at the parish level.

This list of contributors, every one of them a man of light and leading, is enough to make the reader sit up and take notice. The book is one that ought to be widely read, studied and discussed, topic by topic. My Uncle Jerome, who was editor of this paper's predecessor, a little more than fifty years ago, seldom reviewed a book without saying, "This book should be in every preacher's library." It is a statement I never use, but I refrain from using it here only because it ought to be in the libraries of many persons besides preachers, and on the tables of many who do not have libraries.

W. E. GARRISON.

Books Received

(Some of these will be reviewed)

Modern Trends in Islam. By H. A. R. Gibb. University of Chicago Press, $2.50.

An Educational Odyssey. By Henry Nelson Snyder. Abingdon-Cokesbury, $2.50.

Fabulous Voyager, James Joyce's "Ulysses." By Richard M. Kain. University of Chicago Press, $4.00.

A Catholic Quiz Book. By Herbert A. Kenny and Geoffrey P. Keane. Macmillan, $2.00. Just what the title says—a quiz book, with about 100 pages of questions about religion and Roman Catholic practice and lore, and an equal number of pages giving the answers from the Roman Catholic point of view.

The Satire of Jonathan Swift. By Herbert Davis. Macmillan, $2.00. The eighteenth century seems not so remote when one considers the workings of Jonathan Swift's critical and satirical mind. This penetrating analysis of his writings—including, of course, the imperishable *Gulliver*—consists of three lectures dealing, respectively, with Swift's literary, political and moral satire. Dr. Davis had won wide recognition as a professor of English before he became president of Smith College in 1940.

Spirit, A Study in the Relation of Religion to Health. By Ethel P. S. Hoyt. Revised edition. E. P. Dutton & Co., $1.00. In print since 1921, this little book promotes no cult but aims to suggest what religion has to offer for controlling nervous and emotional reactions, harmonizing body and spirit, and "helping to maintain that balance of life which is essential to health."

A Living Faith for Living Men. By W. Norman Pittenger. Cloister Press, Louisville, Ky., 75 cents. Short and simple studies for laymen on religious themes—God, Christ, the Holy Ghost, the church, the Eucharist, death, heaven and hell.

Where the New World Begins. By James Reid. Abingdon-Cokesbury, $2.00. These fifty-four short chapters, each the interpretation and application of a text, were first printed as devotional articles in the *British Weekly*. The title points to the central theme of the series—"the Kingdom of God is within you." The collection of texts alone would be worth the price to any preacher. But the book is not meant as a homiletical aid (though incidentally it is), but is addressed directly to ordinary people. Dr. Reid, educated at Edinburgh, has been president of the National Free Church Council of England and Wales and moderator of the Presbyterian Church in England.

Prophetic Religion. By J. Philip Hyatt. Abingdon-Cokesbury, $1.75. A scholarly and readable account of the messages of the Hebrew prophets to their own times and of their permanent values in Christian thought and life. The author is professor of Old Testament and chairman of the graduate school of religion in Vanderbilt University.

Reflections in a Mirror. Second series. By Charles Morgan. Macmillan, $2.50. To this reviewer's mind, Charles Morgan is even greater as essayist than as novelist. He has a reflective quality (perhaps not implied in the title), a capacity for profound thought without boring solemnity, an ample scholarship without pedantry, and a command of style that lends charm to every paragraph. These essays are on topics related (not too directly) to the war, on aspects of modern culture, and on definitely literary themes. One, deserving a thoughtful reading by ministers, is on "the empty pew."

Comfort Ye My People, A Manual of the Pastoral Ministry. By Russell Dicks. Macmillan, $1.50. Selected prayers and readings for use in ministering to the sick, the dying, the aged and the bereaved. Dr. Dicks' wide experience in hospital chaplaincies, and in teaching theological students what he has learned by practice as well as study, has enabled him to prepare a manual which few pastors can afford not to have at hand. There are short sections for use with Roman Catholics and Jews, for the call for spiritual support in an hour of crisis sometimes cuts across religious lines.

Stephen, Boy of the Mountains. By Amy Morris Lillie. E. P. Dutton & Co., $2.50. A story for youth, of the Greek boy Stephen and the Ethiopian boy Nila, both of whom had contacts with Jesus. Stephen is naturally identified with the Protomartyr, though the narrative does not go so far. Timothy also comes into the story.

CORRESPONDENCE

Which Were 'Godless'?

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos the "godless" colleges, did you notice in your current issue a news item from Chicago which reports that Southern Methodist and Texas Christian and Loyola Roman Catholic universities cooperated in eliminating a Negro basketball player from a contest? At the same time, the secular University of Nevada and secular Penn State College stuck by their Negro football team mates even at the cost of canceled games.

"Not everyone that saith unto me, 'Lord, Lord!' . . ."

Manchester, N.H. EVELYN ORNE (MRS. BRADFORD) YOUNG.

White Corpuscles in Sick Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just spent the evening with a young German couple who a month ago were considering emigrating to America. Now, soberly and under divine guidance, they have resolved to finish their studies and settle in a German village, he as a school teacher, to renew the spiritual life of their country from beneath. He is a musician and was a prisoner of war in America. She lived through the bombing of Berlin and at the end fled westward on foot. By a miracle she came safe and sound to Goslar. I wish you could see her pen-and-ink drawings, done "for the joy of it." If they are not "proof of a stirring of new spiritual powers," I should like to know what is.

I should like to invite Mr. Hutchinson to Goslar and introduce him to our many artistic, musical and Christian friends, most of

whom are in their twenties, like the members of the *Arbeitsgemeinschaft Goslar* and the brilliant young architect who is its leader. I wish, too, he could see a nativity play written by an obscure prisoner of war named Grasshof, a masterpiece of poetry and drama bringing the Christmas story into today's world of homeless refugees and crowded villages, ruined cities, empty shops, and the unquenchable flame of divine love. Yes, Germany is very, very sick. Our friends know that better than anyone else, for they are the white corpuscles.

Friends Relief Service, Goslar, Germany. HAROLD F. WALTON.

Minnesota Folk School

EDITOR THE CHRISTIAN CENTURY:

SIR: Danebod Folk School at Tyler (in the southwest corner of Minnesota) which was founded in 1888 by Danish immigrants has recently been reorganized and hopes to serve as a meeting place for those interested in strengthening rural folk living and leadership. I am anxious to make contacts with ministers and other community leaders in this area who are concerned about the urgent need for a reawakening of the rural community in America.

Danebod Parsonage, Tyler, Minn. ENOK MORTENSEN.

Rumor-Mongering?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your timely editorial, "How Not to Exploit Rumors," called immediately to mind the article I had read in *Time* magazine (February 3) concerning the death of the singer, Grace Moore. In speaking of what had been her plans for the future, *Time* referred to her "return trip to the United States, where she intended to join the Roman Catholic Church." Had Grace Moore been a Catholic and been contemplating becoming a Protestant, we may be sure such intention would never have been referred to in any news report of her death. What else can this be considered than sectarian propaganda?

First Presbyterian Church, Monaca, Pa. RAYMOND DAVID WALTER.

Old Bill's Successor

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your reminder, but I regret my inability to subscribe for the paper for another year. I am now a retired minister, living on the beggarly pittance which the gentlemen of our board call a pension. It is so small that after I have paid our rent and life insurance, I will have no income. The reason for this is that I have worked for the most niggardly employer on earth, the Protestant church. My inability to subscribe is my first step on the road to intellectual starvation. The Christian Century has been for me a liberal education. It is easily the most thought-compelling religious periodical in the U.S.

I thank you for what you have given me in past years, and hope that 20 new subscribers will fill the gap I am leaving. As a private in the Canadian army in the First World War, I saw written on a crude board over the grave of a soldier the following:

> Poor old Bill, he left this place,
> With smoking gun and smiling face;
> But Bill won't mind, if some young chap
> Will follow on and fill the gap.

Lyons, N.Y. ALBERT J. THOMAS.

Standing or Sitting?

EDITOR THE CHRISTIAN CENTURY:

SIR: The District of Columbia has a way of leading the nation in lofty thinking. Just now our public officials are debating the question whether a man gets more drunk sitting down or standing up. To prevent the return of the old bars of saloon days we adopted a regulation, still in force, providing that liquor by the glass may be sold only to those seated at tables. Now the liquor interests are disingenuously contending that it is too difficult to determine whether a man is drunk if he is seated! What they really want, of course, is to get the old bars back.

Modern bars are even worse than the old ones because men and women drink together at them. If a man presents a heroic sight with his foot on a brass rail and a glass of whisky in his hand, a girl does not. But we already lead the nation in per capita consumption of liquor, so I suppose, being the nation's capital, we may as well lead also in the number of women we get drunk. The old bars are on the way back.

Washington, D. C. WILBUR LA ROE, JR.

Ministers Also Are Underpaid

EDITOR THE CHRISTIAN CENTURY:

SIR: Is it not about time some publicity were given to the increasingly desperate economic problem being faced by many ministers and their families these days? The papers have been full of the reports of the unfair conditions faced by teachers and other so-called white-collar professions. But nowhere have I seen more than a hint of what multitudes of ministers are up against. If I may be personal in this matter, my income today, which is about $600 a year higher than my salary sixteen years ago when I brought my bride to our first parish, is about equal in buying power to my income then. And now I have two children to support as well. I hesitate to speak to my church people about this situation for I know that many of them are faced with a similar problem. However, the effectiveness of the ministry is not helped by the constant and increased worry about how to "make two rapidly separating ends meet."

I ask you not to publish this letter in your correspondence department, or if you do, to omit my name. I write it thinking not merely of my own personal problem, but even more of that of thousands of other ministers who, I am sure, are receiving smaller incomes than I.

[Name withheld.]

A Cry from Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish very much that you would publish the enclosed letter, written at the end of November 1946. It is a cry of anguish which should reach many Christian people.

Scarsdale, N.Y. JULIUS A. BEWER.

[ENCLOSURE]

DEAR PROFESSOR: Your letters arrived, one shortly after the other, a few days ago. I thank you heartily for them. Unfortunately, the information is not very encouraging. You can hardly form an idea of our crowded condition here. Even before 1939 western Germany was overpopulated; today the population, as a result of the influx of many millions of refugees from the eastern provinces, has risen tremendously, especially in the rural districts —in some cases 100 per cent. Freden had 3,400 inhabitants before the war; today it has 6,000. And it is the same in all cities and villages. These masses can neither find employment nor can they be fed by our greatly reduced country. I estimate that about 20,000,000 people will have to emigrate. That will be problem number one of the next ten years for all statesmen.

So far as I am concerned, I am one of 30 clergymen from the eastern provinces who have been taken over by the church of Hanover; 250 others are so far without employment. In other professions the situation is still worse. I may therefore be thankful.

You ask me how the aid from the U.S.A. has helped us. I will be quite honest, even though the censor may cross this out. The so-called "Amerika Hilfe" was only a drop on a hot stone. So far we have not received any victuals whatever. Only the CARE parcels are arriving slowly, but they are of help only to people with friends or relatives in America, who send these to them. They do not help the masses. We ministers have so far received

no help of any kind whatever. Only some theological books came from Switzerland which we accepted most gratefully, since we ministers from the eastern provinces as a rule do not possess a single book any more.

Two consignments of clothing from the "Amerika Hilfe" did arrive and were distributed. As far as the clothes were good, they helped many needy people. But there should have been ten times as many in order to be of real help.

In Freden there are now 700 schoolchildren, of whom 200 do not have any solid shoes and many others have only one pair and must stay at home when these have to be repaired. Quite similar is the situation regarding clothes, beds and dwelling places. Rarely have people their own beds all to themselves; many sleep three in one bed. What effect this has on morals you can imagine. Also the distinction between mine and thine is no longer strictly observed. Hunger hurts. These people have been hungry now for seven years. What depresses the minister in all this so much is this: people must steal, must buy in the black market in order to be able to live. For he who would make do with what he is entitled to by right cannot live, much less perform any labor. It is just here that many Christians feel greatly troubled in their consciences. In how many talks with the minister this trouble finds expression! Who dare condemn here? In this situation the minister can do only one thing: he must keep the consciences awake, he must see to it that all who must do wrong will keep this as a sting in their conscience and not from habit make a virtue of necessity. Formerly one preached, "Keep the commandments." Today one simply cannot do this any more. For ever so many mothers face this dilemma, either to keep the commandments and see their children starve or to go to the black market in order to feed them. So far they are still troubled in conscience. We must assist them so that they continue to feel troubled, and we must do so here and now.

In regard to material help, it is not only we Christians who had hoped for effective aid from America. It is a fact that the Allied troops were regarded and greeted as liberators by large sections of the German people. Many Americans and Englishmen saw only fawning servility in this friendly reception and readiness to be of service. That was not altogether just. To a great extent their kind reception on the part of the Germans was genuine. The Germans were ready to cooperate with the Americans and the English. They meant to make amends for their guilt. That hour has passed irrevocably. They are bitterly disappointed. The common feeling is: "Everything is exactly as it was with the nazis, we are promised heaven on earth and we are given hell."

Of late this disillusionment is beginning to spread also in the church. What is the reason? Here is only one illustration: Nine months ago the news was officially passed along to the clergy by the authorities of the church that a grand work of organized help was under way from the U.S.A. An imposing organization was built up for this; in every church district, places were made ready for storing the mass of provisions which had been announced. We had to prepare lists in order to distribute the goods. In short, there was much ado. Everybody was expectant. We ministers also counted upon a really great help. And what came of it? Nothing! Not even a single ounce of food came. We never again heard anything of the matter. At first it was said, "The shipping strike!" When that was over, "The aviators are striking." Now nobody any longer believes that. The result? The reputation of the Christians has suffered a severe setback. We ministers dare no longer speak of ecumenical cooperation of the Christian church. People simply laugh at us and point to "the grand work of organized help of the American churches," which proved to be a glittering bubble.

I believe you will understand what it is that distresses us ministers so deeply. It is not so much the fact that we have hoped in vain, as that we have promised *others* something in vain. Now we stand there as liars! The credit of Christianity is shaken. We pastors of the Confessing Church especially are bitterly disappointed. We look back upon twelve hard years. We were constantly threatened by the Gestapo and the concentration camp. During the war we could not pray for the victory of our people. What that means to a man who loves his nation, only he knows who has experienced it himself. Can anyone of you imagine what it means not to be able to pray for the victory of your own people? You fortunate Christians over there! You could pray instantly to God for victory. We could not.

And today? We believe in the *una sancta ecclesia*. We believe in it in the distress of the present as we believed in it in the distress of the past years. Do not rob us of this faith! Be cold *or* hot, but not lukewarm! Tell the German people that they must die for their collective guilt or help them to rise again. But do not make false promises.

I have been absolutely honest with you. Perhaps I have hurt you, perhaps I have even wronged you. For it may be that the Christians are in the minority over there as much as here, that they would like to help but cannot, just as we wanted to prevent the wrongdoing in the nazi years and could not. But please perceive in these lines the call of a pastor who is really concerned about the genuineness of the Christian proclamation. If it is in the power of our Christian brothers in the U.S.A., then let them help.

Germany. [Name withheld.]

Grass Roots Federal Council

EDITOR THE CHRISTIAN CENTURY:

SIR: I heartily agree with Benjamin S. Winchester in the February 5 issue that if the Federal Council of Churches is really to find its proper place within the Protestant church it must get closer to the churches, right down to where the membership is. Most church members haven't the slightest idea concerning the purpose of the council.

The need for forming and strengthening local and state councils across denominational lines to plan united Christian programs is simply staggering.

Golconda, Ill. ED HIRSTEIN.

A Great Radio Program

[TELEGRAM]

EDITOR THE CHRISTIAN CENTURY:

SIR: Since the churches and religious people generally have so insistently urged better radio programs, I think the same groups should cheer when something comes along as good as "The Greatest Story Ever Told." This program is presented at 6:30 eastern standard time Sunday evenings over the American Broadcasting Company network by the Goodyear Rubber Company, entirely without commercials. It is a dramatization of parables or incidents in the life of Jesus. I am sure you will agree with me if you listen to this program that the attention of American ministers and church people should be enthusiastically directed to it.

New York, N. Y. STANLEY HIGH.

Churches and Militarism

EDITOR THE CHRISTIAN CENTURY:

SIR: How can militarism be resisted in this country, as you have stated it must be? Among the answers to that question, I shall give you one that would prove definitive and effective for stopping wars before they could start. This answer stems from the fundamental right of the individual to object, resent, and refuse to be conscripted for a purpose to which he does not agree. However, this answer brings another question: Would the organized church and other instruments for the common good bring their influence to bear to accomplish this end, so that timid consciences would not fear to disavow militarism, conscription and whatever leads to war; also that bold consciences would hesitate to conscript youth to make the sacrifice? The answer to this question will uncover the root of the evil.

It seems to me that until we reach an affirmative answer to the second question, we are helpless in averting another world debacle. We must go so far as to affirm fearlessly that no state has the right to conscript human life for war.

Zion Evangelical Lutheran Church, JOHN H. ZERHUSEN,
Clayton Center, Iowa.

NEWS *of the* CHRISTIAN WORLD

Consider State of Religious Training

International Council, Representing 40 Denominations, Assembles in Grand Rapids for 25th Convention

GRAND RAPIDS, MICH., Feb. 14.—Religious educators of 40 Protestant denominations have been meeting here this week in the 25th annual convention of the International Council of Religious Education. In 17 separate advisory sections, ministers and lay people from all parts of this country and Canada have discussed specific problems and formulated plans for greater emphasis on the home and community in Christian teaching. In general sessions, they have heard outstanding leaders in the field of religious education present specific needs which must be met if the general public is to possess a "will to be moral and Christian."

Figures showing that enrollment of school children in weekday religious education has more than doubled in the past four years were presented by Erwin L. Shaver, director of the council's weekday education section. More than 2,000,000 pupils are now taking school-approved courses in the Christian religion as compared with 750,000 in 1943. The number of communities in which such courses are conducted has increased from 750 to 2,200. However, Dr. Shaver warned that while these figures are encouraging, the first concern of religious educators must be with quality of instruction rather than with mere expansion of the program.

Stresses Cooperative Effort

At an anniversary service, Nevin C. Harner, president of Heidelberg College, Tiffin, Ohio, told the delegates that church leaders must match their cooperative efforts with the needs of the modern American home, church and nation. "We must undergird Christian family life and recapture the home as the primary agency of religious nurture," declared Dr. Harner. "As church leaders we must fit people for effective corporate membership in the world-wide church of Christ and for intelligent world citizenship. Christian education has a solemn responsibility to prepare people for one world under God."

At an all-council fellowship luncheon, Bishop G. Bromley Oxnam told delegates that Protestantism must subordinate its lesser differences in the face of totalitarian threats to individual freedom. A closer working relationship between ministers and laymen in community efforts was called for in the meeting of the council's lay section. If lay people of all denominations in each community would work together effectively, a "growing moral and Christian culture" might be developed, Thomas H. West, a trustee of the council, told the section.

"The goal of teaching the Bible to boys and girls is not biblical knowledge but Christian character," declared Clarence Tucker Craig of Yale Divinity School in addressing the professors' section of the council. In his report to one of the general meetings, F. Ernest Johnson, secretary of the department of research and education of the Federal Council of Churches, said that Christian educators must give the Bible "central and unique importance in the face of disorganized secular culture." He warned, however, that the Bible must not be used slavishly. "Revelation did not stop with the Bible," he said. "It is a continuing process."

The young people's section of the council heard a plea that church leaders help youth to live their Christianity instead of talking so much about saving their souls. The president of a county Christian youth council appealed for teaching by the church of the positiveness of good rather than the negativeness of sin.

On World Evangelism

Speaking on world evangelization, the 1947-48 study theme of the denominations united in the council, David D. Baker, formerly a missionary to Japan who now is an editor for the Evangelical and Reformed Church, warned that "until we do something about race segregation in the Christian church we might as well whistle at the moon as to talk about evangelization of the world." He declared that talk of world brotherhood by Christians is refuted by the determination of the United States to hold permanently the Pacific naval bases seized during the war.

Richard E. Plummer, director of adult work for the Presbyterian Church, U.S.A., told delegates that the churches could enlist the services of former G.I.'s if they would lift their programs above "mere fellowship, social activities and recreation." At an adult work section meeting, means of enlisting retired persons in the active program of the church and Sunday school were discussed.

Present Testament to Niemöller

As a token of friendship from American Protestantism, the 1,000,000th copy of the new Revised Standard Version of the New Testament was presented to Martin Niemöller after the German pastor had spoken to an audience of 5,000 on the opening day of the convention. In presenting the volume, bound in red leather, Dean Luther A. Weigle said: "We recall the great debt which biblical students throughout the world owe to German scholars. . . . We wish to send through you a message of friendship to the German people." The new version of the New Testament was prepared under the sponsorship of the council.

At the all-council fellowship luncheon, Thomas J. Watson, New York industrialist, was awarded the fourth national Russell Colgate distinguished service citation for "outstanding contributions to the advancement of Christian education through personal leadership and influences."

Evangelicals Protest Misuse Of Lord's Day

Deploring the increasing secularization of Sundays, the National Association of Evangelicals on Jan. 22 sent a petition to President Truman requesting that he and all other public officials "cease using the day as a convenience for business and politics" and "use their great influence to restore the day to its former sacred place."

Church Union in South India Final

Anglican Acceptance of Scheme, After Much Debate, Opens Way to Formal Inauguration of the Plan

TIRUVALLA, INDIA, Feb. 1.—Union of three church bodies in south India—the Church of India, Burma and Ceylon (Anglican), the South India United Church (Congregational - Presbyterian in polity), and the Methodist Church (British origin)—is now an accomplished fact. Final approval came when the General Council of the Church of India, Burma and Ceylon, meeting in Madras Jan. 20-23, voted, though by a narrow majority, to enter into organic union with the other bodies, which had already approved the scheme. It is proposed that the union be inaugurated in the third week of September. The new church will unite more than 1,000,000 Christians under an episcopal form of government. The plan now is to divide the whole of south India, from Dornakal to Cape Comorin, into 16 dioceses, and to appoint 11 new bishops. The other non-Roman bodies in the area are the Lutherans, with more than 200,000 members; the Baptists (American origin), with about 125,000 members; and the ancient Eastern churches, which have a membership of about 1,000,000.

* * *

Debate Pledge in Union Scheme

Anglican approval of the scheme of union was not won without much divergence of opinion. The committee of theologians which the Archbishop of Canterbury had appointed to study the proposal declared that the four dioceses concerned would be outside the world-wide Anglican communion if they entered the union. The apprehension this opinion aroused within a section of the church was reflected in the Madras proceedings of the General Council, which is composed of bishops, clergy and laity. Many feared to accept the interpretation of the pledge of union which seems to imply that if a former Anglican congregation in the new church did not object, a non-episcopal minister might be appointed to serve it. Some council members were in favor of deferring acceptance of the pledge until the matter could be referred to the bishops of the entire Anglican communion when they meet at Lambeth in 1948. However, after two days of discussion the council voted to go ahead with union. The vote in the house of laity was the heaviest in favor of union—33 to 7. In the house of bishops it was 7 to 6; in the house of clergy, 30 to 27.

* * *

Gandhi on Forcible Conversion

At a prayer meeting held in one of the villages he visited on his reconciliation tour of Noakhali province, Mohandas Gandhi spoke on the subject of forcible conversions. He said he had heard the opinion that if Hindus accept Islam in order

to save themselves or their property, no compulsion is involved. That opinion, he held, is wrong; conversion is made of sterner stuff. The statement reminded him that the practice by Christian missionaries in former times of buying children during famine years and bringing them up as Christians did not imply real acceptance of Christianity. To be real and valid, he pointed out, acceptance of Islam by Hindus should be wholly voluntary, based on proper knowledge of both faiths. Gandhi declared that he did not approve of conversion as an institution. He would not ask his friends to accept Hinduism simply because he was a Hindu. Instead, he makes a practice of advising those who come to him with such an intention to study Hinduism and then to incorporate into their own religion what they find good in Hinduism. He declared that he called himself not merely a Hindu, but a Christian, a Moslem, a Jew, a Sikh, a Parsee, a Jain or a member of any other religious body—meaning that he had absorbed all that was commendable in all other religions. In this way, he said, he avoided any clash, and expanded his own conception of religion.

* * *

Bombay Introduces New Plan For Gradual Prohibition

The Congress ministry in Bombay is proposing to introduce total prohibition throughout the province gradually, with the program completed by April 1951. The four-year interval will give addicts time to change their habits and improve their way of living, and will make it possible for liquor dealers to get a start in other businesses. Each year, consumption of all types of intoxicants will be reduced by one-fourth, and shops will be closed for progressively longer periods.

* * *

Madras Will Outlaw Betting on Races

In Madras, the Congress ministry will soon introduce legislation proposing to make betting on horse races an offense. The present law makes such betting an offense only when it takes place outside the racetrack enclosure. Declaring that the habit of frequenting racetracks and betting on the races has become a widespread evil, the ministry announces that it has decided to prohibit betting even on the racetrack premises, as well as the publication or sale of news, tips or other information likely to facilitate such betting.

P. Oomman Philip.

Bible Society Announces New Films

The American Bible Society announces that bookings are now being accepted for its three 20-minute motion pictures, "The Woman of Samaria," "The Parable of the Sower" and "The Nativity." No words other than those of the King James Version of the Bible are used on sound tracks for the films, which may be rented from any depository of the Religious Film Association.

Catholics Increase In Scotland

According to the *Scottish Catholic Directory*, the number of Roman Catholics in Scotland has increased 6,614 in the past year, Religious News Service reports.

Tennessee Eyes Outdated Laws

Legislature Considers Proposals that Would Revise Constitution—Says McKellar 'Shames' State

Memphis, Feb. 11.—A bill to revise Tennessee's 76-year-old, unamended state constitution by means of a limited convention has been introduced into the legislature. Its provisions, formulated by a commission appointed by the 1945 assembly, set forth these changes: elimination of the poll tax, revision of the tax structure, reapportionment of assembly membership, making a legislative quorum a simple majority instead of two-thirds of the membership, increasing legislators' pay, establishing a four-year governorship, granting home rule to local governments, easing the process of amending the constitution, and setting a five-day period for gubernatorial review of a bill even though the legislature may have adjourned in the meantime. Tennessee ministers have long protested that the present constitution "mixes church and state" by pronouncing on theological matters. That document provides that no clergyman may be a candidate for the general assembly, calls Christ's teaching of non-resistence "absurd, slavish and destructive of the good and happiness of mankind," and prohibits anyone who "denies the being of God or a future state of rewards and punishments" from holding any state office. Moreover, it provides for many county jobs which are nuisances and a drain on taxpayers. Some time ago the legislature repealed the poll tax, but its action was found to be unconstitutional. A revised constitution is badly needed.

* * *

Urges McKellar To Retire

Senator Kenneth McKellar's fight against David Lilienthal in the Senate hearings on the former TVA chairman's fitness to head the atomic energy commission has prompted the Chattanooga *Times* to say editorially: "The sensible people of Tennessee hang their heads in shame at the spectacle Senator McKellar is making of himself in the hearings. The debt owed him for long years of service is not great enough to balance the shallow vindictiveness of his personal hatred. This is a time for plain speaking from his home state. Senator McKellar has outlived his usefulness in the Senate. . . . If his friends are well advised they will tell [him] to withdraw from a stage upon which he is disgracing whatever he may have done of worth in his long career."

* * *

'Christian Americans' Fight Closed Shop

As a result of propaganda carried on in Arkansas by the "Christian American" organization, the state senate has passed a bill outlawing the closed shop. Now the organization is circularizing Tennessee legislators with information on "right to work" amendments in the constitutions of five other states. The joint legislative labor committee in Tennessee has lashed out against the "Christian Americans" and their open shop lobby, declaring that they are proponents of the same kind of "democracy" as that advocated by the Georgia "Columbians."

* * *

Bible Society, Gideons Invade Memphis

The American Bible Society's "Bible Reading Crusade" sent 29 men to Memphis to speak before church and other groups, with a profitable financial result. Hardly had they departed when 650 Gideons from all over the United States and Canada arrived for their international midwinter meeting and sent 90 speakers into the city's Sunday schools and churches. However, because too many Memphians felt that the Gideons' campaign was a duplication of the "crusade" which had just ended, the speakers received little publicity or support.

* * *

Plan Survey of Religious Education in South

At its midwinter meeting here, the education commission of the Southern Baptist Convention appointed a committee to make a south-wide survey of religious education. It will report at the commission's annual meeting, to be held at Ridgecrest, N. C., Aug. 21-23. Charles D. Johnson, head of Baylor University's department of sociology and chairman of the commission, says that the duty of the committee is "to make a survey of courses of instruction in Bible and religious education, covering the southern states, with a view to more definite emphasis on Christian character."

* * *

University of Arkansas Has New President

Lewis Webster Jones, a member of President Truman's commission on higher education, has resigned as president of Bennington College in Vermont to succeed A. M. Harding as president of the University of Arkansas. Harding College, Church of Christ institution at Searcy, Ark., has announced abandonment of its long-held plans to remove to Memphis. Two years ago its president, G. S. Benson, asked Memphis to raise $500,000 to help provide the buildings for the proposed change, but Memphis was busy raising $1,000,000 for Southwestern College here. Now, because of increased construction costs, the buildings could not be constructed with the sum mentioned even if Memphians were inclined to raise it.

* * *

And So Forth

Although Mississippi is a dry state, its 1944 legislature passed a "black market" tax of 10 per cent on the gross proceeds from the sale of all things prohibited by law. During 1946, the state collected $69,453 in "black market" liquor taxes.

Mississippi's border counties are reporting 20 times as many marriages as the interior counties of the state, since so many Tennessee couples cross the border in order to avoid their state's premarital medical examination requirement.

The Presbyterian churches of Arkansas have undertaken to restore the old Dwight mission near Russellville. This mission, one of the first Protestant church schools west of the Mississippi, was set up in 1820 by Cephus Washburn for the Cherokee Indians.

Marshall Wingfield.

An Announcement

OF THE 1947 LENTEN LIST FOR PROTESTANT READERS

Selected by

DR. HARRY EMERSON FOSDICK

Minister Emeritus, The Riverside Church, New York City
Lecturer, Professor, Author of Twenty-one Books

A statement by Dr. Fosdick . . . **"To choose twenty-five books as especially noteworthy for this year's Lenten reading requires an almost arbitrary use of what Emerson called 'selective attention.' Many other books might well be added, and another person would doubtless drop out at least a few of those here chosen.**

"I have tried to make the list inclusive of different types of books, such as those that aid devotion, those that deal with practical personal need, with the world's problems, and with the deep matters of Christian faith. Here at any rate are books that are well worth reading about profoundly important truths that must be faced if the world is to have the necessary spiritual foundation to support a redeemed society."

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Islam in Schools Issue in Turkey

Question, Raised Last Month in Grand National Assembly, Disturbs the Party Congress Meetings

ISTANBUL, TURKEY, Jan. 25.—The debate in the Grand National Assembly on religious training in schools, which was reported in this correspondent's newsletter in the issue of Feb. 5, was echoed in the recent general congress of the Democratic (opposition) party, held in Ankara. This was a history-making congress, marking the first time in Turkish history that an opposition party had been able to hold a general assembly. Delegates demonstrated in both attitudes and speech that they felt they represented the country at large rather than a party, and they prided themselves on their democratic right to criticize their own leaders. On the subject of religious education, the delegate from Kastamonu warned that if the situation is not remedied, the mosques will be empty within 50 years. His call for religion in the schools as a means of defending Turkey's moral existence was applauded by a large section of the congress.

* * *

Party in Power Considers The Subject, Too

Although the deliberations of the subsequent meeting of the Popular (majority) party were not made public, it is certain that in it too the question of religious education was raised. Such training was called for, it is understood, by Hamdullah Suphi Tanriöver, who raised the question in last month's deliberations in the Grand National Assembly. There is ground for assuming that his proposal called for the introduction of religious education in elementary schools, the training of teachers to impart that education, and the establishment of theological schools to insure the continuance of Islam. It does not seem likely, however, that the Popular party will endorse any of Suphi's proposals except the last one. It must be remembered that both the Popular and Democratic parties stem from the political doctrines set forth by Kemal Atatürk, first president of the Turkish republic, and that therefore secularism is a fundamental element in their platforms. However, in both parties deep rifts are now apparent over the question of how closely the government should adhere to its principle of denying Islam any influence on its policies and practices.

* * *

Cease Effort to Decrease Use of Brandy

The state monopolies' reduction of the price of *raki*, the Turkish brandy, at a time when the prices of foodstuffs and other commodities are on the upgrade, has aroused criticism in many quarters. Islam has always countenanced the consumption of *raki* while forbidding that of wine, on the grounds that since the former is not a fermented drink it is not specifically forbidden in the Koran. However, the secular regime, believing that consumption of the highly potent brandy was responsible for many evils, tried to prohibit it by law. When that failed, it raised the price of *raki* and reduced that of wine and beer. At the same time it improved the quality of the two less potent drinks, hoping to encourage their use despite the religious ban and thus reduce the consumption of *raki*. Now it appears that commercial motives have induced the state monopolies to abandon the attempt.

* * *

Mixed Motives Behind Pact With Transjordania

Different motives probably prompted Turkey and Transjordan to sign their pact of friendship during the visit to this country of King Abdullah. Looming behind both, of course, was the shadow of Great Britain, in whose Middle Eastern policy Transjordan fills a preordained part. King Abdullah seems to be hoping through the pact to achieve something resembling Pan-Islamism—at least, he revealed such wishful thinking in his statements to the press. On the other hand, secular Turkey considers Pan-Islamism an antiquated policy and is concerned in foreign relations only to keep out of trouble and to discourage others from causing trouble for her. Thus her friendly policy toward the Arab countries as evidenced in the pact with Transjordan may well reflect her desire to discourage Syria from raising the question of the Hatay, which France ceded to Turkey before the war.

E. GUERON.

'Quintus Quiz' Is On the Mend!

Edward Shillito, London correspondent for The Christian Century and essayist known to readers for years as "Quintus Quiz," writes that he is recovering from the severe illness that for the past month has kept him bedfast and unable to send his usual weekly letters. (That task has been temporarily taken over by Cecil Northcott, Dr. Shillito's successor as secretary of the London Missionary Society.) "I was really more ill than I knew," writes Dr. Shillito. "But I do not think it is the last notice. It makes one look solemnly at what has been and what may yet be. I wish I were more ready. But perhaps we are never more ready. It is at such times one clings most to the simplest memories. I must thank you very sincerely for your prayers. I have valued them more than I can say." And then, although he admits that for many weeks he has been "left without a pen to handle," the indefatigable Quintus adds: "I shall have five Q. Q. letters ready to send this week."

Mexican Protestants Publicize Crimes

Increasing violence by Catholics against Protestant pastors and laymen in Mexico has caused a group of Protestant clergymen in Mexico City to issue a public letter requesting the Catholic archbishop to give some explanation for the "criminal acts" against Protestants. The letter, which has been printed in poster form and distributed widely throughout the country, marks a bold effort to make public the many incidents of violence and persecution which have occurred in Mexico during the past 75 years. It describes every incident in detail and concludes: "Ideas are combated by ideas and not by acts of barbarity. If you wish to combat us, do it with ideas."

Ruopp Resigns Loop Pastorate

Historic Chicago Congregation, Which Has Never Had Home of Its Own, Has Set a Distinguished Record

CHICAGO, Feb. 14.—Central Church, historic Chicago congregation which for 72 years has been housed in one or another of the theaters or auditoriums in the Loop, must find a new minister. Last Sunday Harold W. Ruopp announced that he is resigning to return to the university work from which he was called to the pulpit in 1939. Dr. Ruopp is fifth in the distinguished line of pastors which began with David Swing, who founded the church in 1875, and continued with Newell Dwight Hillis, Frank W. Gunsaulus and Frederick F. Shannon, all prominently identified with cooperative Protestant endeavors in the city. Dr. Ruopp had at one time served as president of the local church federation. In announcing the resignation, Henry B. Thomas, president of the board of trustees, stated that great efforts had been made to persuade Dr. Ruopp to withhold his resignation, but long and earnest conversation had brought the board reluctantly to accept it. He announced that a meeting will be called to consider the future program of the church. Mounting rental costs, the difficulty of finding suitable accommodations and the insecurity of tenure have increasingly become obstacles in the development of the church. The board hopes to find a solution to these problems.

* * *

Protest Luce as Spokesman For Protestantism

A resolution protesting the action of the Chicago church federation in presenting Henry R. Luce, editor of *Time*, *Life* and *Fortune*, as a spokesman for Protestantism in view of the acceptance by his magazines of liquor ads netting more than $8,000,000 during 1946 was passed by the Illinois temperance council on Jan. 28. The resolution has been widely circulated among the clergy of the city. In answer, John W. Harms, secretary of the federation, reaffirmed the opposition of his group to both liquor and liquor advertising, but declared that in asking Mr. Luce to address its recent meeting the federation was not in any way endorsing every action in which he might be engaged. The federation felt, said Dr. Harms, that it could hear with profit what Mr. Luce had to say on the subject upon which he was to speak.

* * *

Would Divert Tax Fund for Treatment of Alcoholics

A proposal that a small percentage of the $2,500,000,000 raised annually by federal, state and city taxes on alcohol and a part of the millions of dollars spent on liquor advertising be diverted to provide modern scientific medical care for alcoholics was made before the City club last week by A. J. Carlson, emeritus professor of physiology of the University of Chicago and president of the national research council on problems of alcohol. Far from permitting himself to be identified as an extremist in opposition to alcohol, Dr. Carlson leaned backward in declaring that only "in certain

- 1947 -

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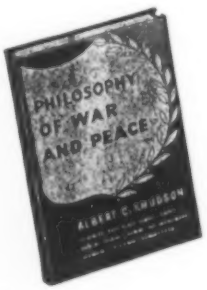

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amounts" is alcohol a drug, and that it leads to addiction on the part of only a minority of users, as compared to other narcotics which lead to addiction on the part of 90 per cent of users. He ridiculed "extremist" education on alcohol, but was equally vigorous in scorning the indifference of Chicago and Illinois in making provision for the care and treatment of persons afflicted with alcoholism. He declared that at least 80 per cent of the cure lies in the desire of the addict for release from his affliction, and that an addict must become a total abstainer if he is to be cured.

* * *

In Praise of William Rainey Harper

The addresses in the lecture series on "Builders of American Culture," presented by the Chicago institute for religious and social studies and sponsored jointly by the Jewish Theological Seminary of New York and the University of Chicago, give promise of providing a most valuable volume when they are published later this year. In the address last week on "President Harper's Legacy," Charles W. Gilkey, dean of the university chapel, declared: "When I came to the campus four years after President Harper's death, everybody remembered him vividly, and many were the stories I heard about him from his colleagues. Now, 36 years later, few in the university know much about him." He characterized the first president of the university as a man distinguished by his capacity for hard work, his remarkable power as a teacher, his creative imagination, his attention to details, his character, his ability to create confidence and his deep religious faith—all of which had been developed before his early death.

* * *

And So Forth

Figures released by the office here of the Cooperative League of the U.S.A. reveal that cooperative retail outlets in this country and Canada did a business of $698,528,000 in 1946, an increase of 28 per cent over 1945. Membership increased 180,236, or 13 per cent. There are now 1,516,950 members of cooperatives in the two countries.

Students for Federal World Government has opened a new international headquarters at 807 Davis St., Evanston. An entire building is devoted to efforts to coordinate all agencies and groups working for world government.

An oratorio based on the 103rd Psalm, composed by Frederick L. Marriott, organist and carilloneur at the University of Chicago chapel, will be presented for the first time at the chapel on March 24 and 25 at 8:15 p.m. The composition includes a symphonic prelude, seven choruses and nine solos. It will be presented by the university choir, two soloists and 56 members of the Chicago symphony orchestra, and will be directed by Gerhard Schroth, who is in charge of music for the university chapel.

CHARLES L. VENABLE.

Oxford India Paper In Use Again

Oxford India paper, noted for its extreme strength and thinness, is being used again for Oxford Bibles and prayer books. The production of this paper, largely controlled by the Oxford University Press, was curtailed during the war. Its reintroduction now will make smaller and lighter books available.

Swedish Churches Seek Private Fund

Göteborg Pastors Consider Copenhagen Plan Which Aids New Construction in Overcrowded Parishes

ROSKILDE, DENMARK, Feb. 6.—Seven Swedish state church pastors from Göteborg came to this country recently to observe the operations of the Copenhagen Church Fund, the private institution which for 50 years has been collecting money to erect new churches which would not otherwise have been available for the rapidly growing city. The pastors had heard of the fund from Swedish delegates to the fund's 50th anniversary celebration in October. They report that Göteborg faces much the same situation as that which brought the Copenhagen project into being. The city of 315,000 is growing very fast, its population having increased by 10,000 in the past year alone. The 12 state church parishes are much too large; for instance, three of them have more than 50,000 residents each. The visiting pastors report that they hope to start a fund to build churches first in the largest parish, in which six pastors serve 53,000 persons. They hope that eventually no pastor will have to serve more than 5,000 persons, which is the limit in Copenhagen. While here the Swedish clergymen inspected nine buildings for which the fund has been responsible. Some were already completed, others were transformed assembly halls, one had been adapted from a park pavilion, and still others were as yet simply basement churches. Thus the visitors were able to get a comprehensive picture of how the fund operates.

* * *

Deplores Norway's 'Spiritual Backsliding' Since War

Distress at the spiritual disintegration in Norway since the war was recently expressed by Ludvig Hope, famous lay preacher renowned during the occupation as a fearless antagonist of the Quisling government and a member of the illegal "interimistic church board." He recalls how during the war Christians and representatives of all political parties became very close to one another. Churchmen came to have a much closer understanding of the labor movement, and people who had kept aloof from Christianity and even worked against it admitted that they had been wrong in their views. "This new understanding led us to look forward to the day of liberation, when there would be promising and fruitful cooperation between the churches and the political parties for the benefit of the country," Hope said. "But what has happened? I have been very much discouraged to see that people have fallen back to worldliness and antagonism against Christianity. I do not understand what makes everyone so blind."

* * *

Denmark Feeds Germans

Through the national Red Cross and the state church, Denmark is providing aid for suffering Germans. More than 200,000 German refugees are now supported in camps on Danish soil. On Feb. 1 the gov-

ernment began feeding 30,000 German children south of the present Danish border. The work extends to Hamburg. Denmark had already been feeding and supporting her own nationals who live in southern Sleswick, south of the border, so that the total number of persons living within Germany and supported by this country is 60,000. All this is in addition to the vast relief Danes are providing for the suffering people in nearly all the European countries outside Germany.

* * *

How Pastor Kaj Munk Foiled the Curious

A story now going the rounds tells how Kaj Munk, Danish poet, writer and preacher who was murdered by the Germans in 1944, discouraged visitors who came simply out of curiosity to the rural church in western Jutland where he preached. The pastor did not wish to have his simple services made a sensation, nor the open space around his little church crowded with tourists' motorcars. One Sunday he heard that two high-placed Danish divines were motoring from Copenhagen to hear him preach. That morning, instead of preaching a sermon of his own, he took from his bookshelf a volume of sermons by a deceased Danish churchman and read it aloud, very slowly and solemnly, from the pulpit.

* * *

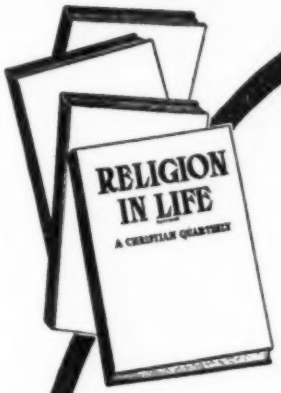
Church Serves Homeless

The state church is trying to alleviate the situation of the many homeless persons in the country. A number of pastors recently accompanied the constables as they went about Copenhagen investigating vagabondage. Interestingly enough, they found that more than half the persons seized in the raids had come in from the rural districts, and that more than one-fourth were "professional" vagabonds — persons who have homes but now and then prefer to "take to the road," sleeping in empty railroad cars, in boats anchored in the harbor, in basements and vacant lots. The church is cooperating with the police, offering help wherever possible. It provides a certain number of homes for the homeless (which at present are very crowded). It also offers to young homeless persons a program of job training and recreation in summer camps.

K. E. Jordt Jörgensen.

World Congress of Religion Planned

The Church Peace Union, non-denominational organization of clergy and laymen, has announced its plan for a world congress of religion to be held in the United States in October 1948. Delegates, who will include leaders of all faiths, will be asked to accept the following points as basic to the organization: a belief in a Supreme Being; a desire for the practice of human brotherhood; cooperation to secure international justice, promote good will, and provide for all men the rights of life, liberty, and the pursuit of happiness; and acceptance of the over-all purpose of the congress, which is to unite men and women of all religious faiths in support of the United Nations. Ralph W. Sockman, president, will be chairman of the international committee on arrangements for the congress.



Spring, 1947

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***Dr. Fosdick was invited by the Religious Publishers Group to select a list of books suitable for reading during Lent 1947. These Harper titles appear on his list.**

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HARPER & BROTHERS

Brooklyn Agency In 118th Meeting

Cooperative Protestant Organization, Begun in 1829, Is Now a Part of Greater New York Council

NEW YORK, Feb. 14.—At the 118th annual meeting of the Brooklyn division of the Protestant council of New York city, held Tuesday at the Church of the Neighbor (Swedenborgian), Kermit Castellanos, rector of St. Bartholomew's Protestant Episcopal Church, was elected president for the coming year. This organization, which represents cooperative Protestantism in Brooklyn, was organized in 1829 as the Brooklyn city mission and tract society. In 1932 it merged with the Brooklyn federation of churches to form the Brooklyn church and mission federation, and last year it became part of the Protestant council. The program of the annual meeting included a message from Earl F. Adams, director of the Protestant council; a statement on the newly organized Protestant fund by Mrs. George M. Billings, president of the Brooklyn council of churchwomen; and an address on Christianity in Japan today by T. T. Brumbaugh, director of the committee on a Christian university in Japan. Dr. Brumbaugh stressed the unprecedented opportunity for evangelism now open in Japan, and pleaded for a university to provide a trained clergy and laity. The treasurer's report showed that the federation owns investments worth $102,005.69 and real estate worth $61,900.14. Operating expenses for 1946 were $66,152.28.

* * *

Finds Textbooks Perpetuate Antagonisms to Minorities

A study conducted by Howard E. Wilson, assistant director of the Carnegie Endowment for International Peace, discloses that few instances of intentional bias toward any population group are to be found in the 413 textbooks and the 60 courses of study examined during a two-year period. In his report issued here last week, however, Dr. Wilson declared that frequent implications in textbooks tend to perpetuate antagonisms current in American life. The materials used, he said, fail to come to grips with basic issues in the problem of human relations. The typical text and teaching guide tend to ignore the contributions of Negroes to contemporary society and tell little about Spanish-speaking groups. Materials also lag behind current developments regarding Chinese, Japanese and Filipino minorities, and often offer "offensive generalities about them." Little information is presented on the contributions of Jews since ancient times, Dr. Wilson reported.

* * *

Honor Missions Director

A luncheon honoring J. Merle Davis, who is retiring as director of the department of social and economic research of the International Missionary Council, was sponsored here this week by the council and the Foreign Missions Conference of North America. It was presided over by John R. Mott, honorary chairman of the council. Dr. Davis leaves soon for London to discuss plans for the comprehensive study of African marriage customs which he will make in cooperation with British colonial authorities and the International African Institute. He will be succeeded as director of the department of social and economic research by Charles W. Ranson of London, Irish-born Methodist minister who has served since 1942 as secretary of the National Christian Council of India, Burma and Ceylon. Dr. Ranson will maintain offices at the council's British headquarters in Edinburgh House, London.

* * *

Present Plan for Effective Stewardship

A program whereby philanthropy may be more effectively financed was outlined at the annual luncheon-conference of the Golden Rule Foundation, held here this week. Allen E. Claxton, chairman of the National Stewardship Foundation, which is sponsored by the foundation, declared that by 1953 Americans will have an excess of $55,000,000,000 to use as they choose. If this sum, instead of being left to the spenders' whim, could be directed toward better support of the religious, educational and character-building agencies of the country, Dr. Claxton said, we will not be faced with such pressing problems as confront us today. He pointed out that the sum spent in one year for alcoholic beverages alone is greater than the total gifts made to all the churches in the nation. The all-time high for contributions to religious agencies, he noted, was recorded during the depression year of 1932.

* * *

And So Forth

High tribute was paid to Dr. and Mrs. John Haynes Holmes on Sunday when the Community Church of New York celebrated the 40th anniversary of Dr. Holmes' ministry in the church, a ministry which has extended to leadership in the community, the nation and the entire world.

According to a recent report by the state tax department, consumption of alcoholic beverages and smoking of cigarettes in New York in 1946 exceeded all previous records. Despite periods of production curtailment, 399,500,000 gallons of alcoholic beverages were consumed. Smokers used 34,354,462,580 cigarettes, a per capita average of 122½ packages. The revenue from the alcohol tax was $57,500,000 and from that on cigarettes $32,594,353.

Speaking at the annual Student Christian Movement dinner, held last week in Riverside Church, Mrs. Harper Sibley, president of the National Council of Church Women, appealed to college youth so to live that their lives will not be in vain.

J. HENRY CARPENTER.

Total Relief Goods Impressive But Inadequate

A total of 4,503,108 pounds of goods was received by the Church World Service center in New Windsor, Md., during 1946. Three-fourths of this was clothing. Even this large amount, however, did not keep the center, one of nine in the country, working at top speed. Capable of processing 10,000,000 pounds of goods a year, the center reports that "the rather impressive total is only a small percentage of what remains to be done." Church World Service urges an all-out effort by Americans to increase the flow of desperately needed relief goods to Europe and Asia.

Virginia Outlaws The Closed Shop

General Assembly Forbids Practice in Intrastate Industry and Curbs All Strikes in Public Utilities

RICHMOND, VA., Feb. 10.—Governor Tuck's two labor bills—one outlawing the closed shop in intrastate industry and the other prohibiting strikes in public utilities—were passed late in January by a special session of the general assembly. The first becomes law 90 days after Jan. 29; the second went into effect as soon as the governor had signed it. Both laws seem to have won public favor. However, an editorial in the Richmond *Times-Dispatch* questions the efficacy of the "right to work" law. "The act definitely invites confusion," says the newspaper. "It affects an estimated 30 per cent of intrastate labor, thereby indirectly discriminating in favor of the 70 per cent majority which, by virtue of being interstate, is still subject to the federal laws which tend to encourage a closed shop. The law has more bark than bite." Provisions of the law are applicable to new contracts and to renewals or extensions of existing contracts which are made after April 29. The purpose of the new legislation was announced as twofold: (1) to protect the public from stoppages in utilities, and (2) to reassert the principle of individual freedom in the right to work.

* * *

Vote Funds for Increased Teachers' Pay

The special session of the general assembly passed a school appropriation bill of $7,500,000. This sum, although $4,500,000 less than was asked by the state education association, is still $1,000,000 more than Governor Tuck had recommended. Of the appropriation, $6,841,000 is allocated to increased pay for teachers, $289,000 to an equalization fund to enable certain counties to maintain the state standard for schools, $300,000 (conditionally) for scholarships in teacher-training institutions, and $275,000 to the teachers' retirement fund.

* * *

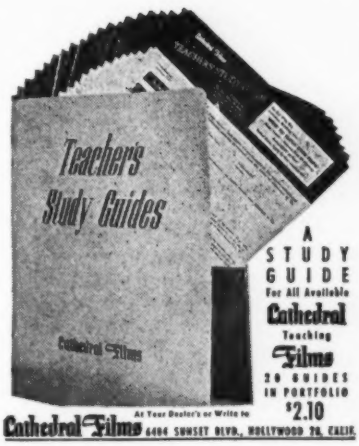
Finds Negro Not Guilty In Segregation Case

The conviction by a local police court of Samuel W. Tucker, Negro attorney, for refusing to move to another seat in a bus at the Richmond terminal Oct. 28 was reversed by Judge John L. Ingram of the hustings court here Jan. 21. The judge, who did not wait for defense testimony, is quoted as saying that enforcing segregation under section 4533a of the Virginia code (as the police court had done) would be "doing indirectly what you couldn't do directly," because the U. S. Supreme Court had declared unconstitutional, in interstate travel, state laws requiring racial segregation. Immediately after his acquittal, Tucker, who served in the army as a major, was formally presented to the court by his attorney, and accepted for the practice of law before it. . . . An all-white jury in the same court on Jan. 17 found two Richmond policemen guilty of raping a young Negro woman and fixed punishment at seven years in the state penitentiary. The policemen's counsel immediately moved that the verdict be set aside as contrary to the law and the evidence, and Judge Ingram named a date for hearing arguments on the motion. The convicted men were released on bond.

* * *

Virginia Studies Care Of Inebriates

In a joint resolution adopted by the recent general assembly, the state advisory legislative council is directed to conduct "a thorough study of the extent of inebriety in the state and of measures for its prevention and control." The council will report its findings at the regular session of the assembly next January. It will compile statistics showing how many persons were committed for drunkenness to penal and other state institutions during the past 10 years, and will report on the advisability of establishing



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a separate state institution for the care and rehabilitation of inebriates. It will determine the probable cost of such an institution, and advise on whether the cost could be paid from the profits of the state alcoholic beverage control system. Realization of the need for some such action as this has been growing in Virginia ever since the repeal of the 18th amendment.

* * *

State Council of Churches Speaks on Current Issues

The third annual meeting of the Virginia council of churches, held in Lynchburg Feb. 5, passed resolutions asking "spiritual rearmament" against war, an ending of persecution of minorities, increased alcohol education and better treatment for alcoholics, and more state public welfare facilities. Other resolutions expressed opposition to federal appropriations for parochial schools, urged an augmented program of overseas relief, invited investigation of Ku Klux Klan and "Columbian" activities, and advised churches to guard against loose talk about war, become informed on Soviet-American relations and demonstrate by practice the superiority of the American form of government. After hearing a report that the council's expenditures for last year totaled $40,545.24, the convention voted a budget of $48,750 for the coming year. Riley B. Montgomery, president of Lynchburg College, was elected president. Speakers were T. T. Brumbaugh, head of the committee to establish a Christian university in Japan (a movement which began in this state); Luther A. Weigle of Yale Divinity School; Albert W. Palmer; J. W. Nicholson of the Bishop Payne Divinity School, Petersburg; E. H. Pruden of First Baptist Church, Washington, D. C.; and Roy A. Burkhart of Columbus, Ohio.

* * *

And So Forth

Some 150 pastors and laymen from 175 Lutheran churches in Virginia, West Virginia and east Tennessee attended the 118th annual convention of the Lutheran synod of Virginia, held in Roanoke Feb. 4-6.

After 20 years of distinguished service at First Christian Church, Norfolk, Conings by M. Gordon has retired. Rabbi Louis D. Mendoza was the speaker at a congratulatory service held on Gordon's birthday Jan. 16. A purse of $4,000, along with other gifts including one of $100 from the Norfolk Jewish council, was presented to the retiring pastor and his wife.

Speaking here recently, Bishop Tiran Nersovan of the Armenian Church of America said that Armenians' hope of being able to return to Turkey is reviving. Armenians in this country are being asked to contribute $1,000,000 to finance the return of displaced persons to Armenia.

F. W. Burnham.

For a Thoughtful Lent

The Man Christ Jesus: **John Knox**

The uniqueness of Jesus is evidenced chiefly by his message and his personality. His message is focused around three foci: the Kingdom of God, the will of God, the love of God. But Dr. Knox holds that the personality of Jesus is even more important than his teaching. "Other gods have been as devoutly worshiped; no other man has been so devoutly loved." $1.00

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The Daily Altar: **Willett-Morrison**

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God In Us: **A. Campbell Garnett**

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Let Not Your Heart Be Troubled: **J. D. Morrison**

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Michigan Pastors Hold Conference

More than 350 ministers and other religious leaders attended the 8th annual Michigan pastors' conference held at the state university in Ann Arbor Jan. 20-22. Principal speakers at the conference were Walter M. Horton, professor of theology at Oberlin College, and Richard S. M. Emrich, suffragan bishop of the Episcopal diocese of Michigan.

Books for Europe

During the past three years more than 1,000,000 religious books have been sent to prisoners of war in the United States and Europe by the book depository of the National Lutheran Council. Thousands of copies, both religious and secular, have been sent to all parts of Germany, including the Russian zone, for use by pastors and their congregations.

Baptists Request Withdrawal Of Myron Taylor

A petition requesting President Truman to fulfill his promise and terminate the appointment of Myron C. Taylor, U. S. representative to the Vatican, was unanimously adopted by the executive committee of the Southern Baptist Convention on Jan. 22.

Lutheran World Action Raises $6,000,000

Lutheran World Action announces receipts totaling $6,084,157.79 at the end of 1946 for its relief and rehabilitation activities in Europe and Asia. Of the eight church bodies participating in the drive, six have already passed the halfway mark on their 1946-47 quota.

Establish Friends Yearly Meeting in Africa

A mission conducted for 50 years by American Friends in Africa has become a full-fledged yearly meeting. The East Africa Yearly Meeting of Friends, as it is now known, is second in size only to the London Yearly Meeting. It has 420 schools with 41,000 pupils.

Germany Key to A United Europe

Possibilities of a Federation May Depend on an Economic Settlement—South India Church Union Certain

LONDON, Feb. 3.—The New York speech of John Foster Dulles has been welcomed in London as an extremely hopeful declaration of the Republican party policy toward Europe. Says the *Observer:* "One of the great merits of Mr. Dulles' speech is to restate the half-buried truth that the question of European unity is inescapably inherent in the German settlement. Not that this settlement can, by itself, create a European federation. But by its provisions it will make or break the economic foundations on which a political federation could be built." Writing from the British zone, Lord Beveridge declares: "For the general population this is their darkest hour. Only those few near the center of affairs, knowing what is being planned through Anglo-American agreement to begin building up instead of pulling down, can see it as the darkest hour before the dawn." These observations and such reports as Victor Gollancz's grim account of his visit in his book, *In Darkest Germany,* with its 140 moving photographs, would indicate that the future of Europe depends upon Britain and America, who now have control of the vital industrial areas of western Germany.

* * *

Church Union Plans Complete

The decision of the council of the Anglican Church in South India to accept the interpretation of the "pledge" for future pastoral procedure in the new United Church of South India has been received with mixed feelings in this country. In effect, the pledge means that after the union, which will probably be inaugurated in September, a non-episcopally ordained minister can be appointed to a former Anglican parish, provided the congregation does not object. Anglicans here see all sorts of horrors in this plan, which in actual practice may never have to be faced. Some hoped that the decision would be referred to the Lambeth conference next year, but after 27 years of planning and negotiating Indian opinion is evidently for going forward to union without further delay.

* * *

Gambling Totals High

According to the churches' Committee on Gambling, an astonishing sum is being spent every year in Britain on gambling. Dog and horse racing account for the largest totals, approximately £300,000,000 each. About £60,000,000 passes through the football pools, a form of gambling on final scores, while young people spend £20,000,000 on the automatic machines in amusement parlors. The chancellor of exchequer, with his eye on the nation's finances, sees a new source of revenue in these untapped totals, but the churches will undoubtedly oppose a betting tax on the grounds that it would confer official status on a social evil and give the state a vested interest in the prosperity of the gambling trade. An attempt in 1926 to tax betting and bookmakers broke down through the impossibility of checking wholesale evasions.

* * *

Cathedral Plans Unsatisfactory

The architectural sketch for the new Coventry cathedral does not please the Fine Arts Commission, the national body which passes a critical eye over all plans for new public buildings. The bold and striking draft by Sir Giles Gilbert Scott, who designed the Liverpool cathedral, has been turned down mainly, it appears, because it does not harmonize with the modern Gothic exterior. Modern Gothic had been chosen to blend with the style of the old spire, all that remained after an air-raid. However, these architectural contentions are not affecting the inspiring plan of Coventry churchmen to include in the cathedral buildings a "chapel of unity" for all denominations, with a center for Christian action.

* * *

Propose Missionary Air Service

The Missionary Aviation Fellowship, an offshoot of the World Dominion Movement, has ordered its first plane, a twin-engined four seater, to be used for missionary work

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abroad. It proposes to use the new method of transportation in its survey of mission stations in central Africa, the first flight to take place next June. The fellowship hopes to establish a series of landing fields in central Africa for inter-mission transport. If the experiment is successful, regular service may be started to carry missionaries between Britain, Africa, India and China.

* * *

And So Forth

In a recent survey conducted by Admiral Leyton, commander in chief of the naval headquarters at Portsmouth, it was revealed that only 70 per cent of the young men entering the royal navy knew who Christ was. Only 23 per cent could recite the Lord's Prayer perfectly.

Half of its goal of £1,000,000 has now been reached, the British Committee for Christian Reconstruction in Europe announces.

J. H. Rushbrooke, well known in the United States as president of the Baptist World Alliance, died Feb. 1 while at work on plans for next summer's world meeting of Baptists, the first since that held in Atlanta, Ga., in 1939.

Geoffrey Allan, formerly archdeacon of Birmingham and distinguished for his service in China, has been named the new Anglican bishop of Egypt.

Two editors well known both here and abroad died last week: J. L. Garvin, a political journalist of no small repute, formerly of the *Observer;* and Arthur Porritt, who served the *Christian World,* Congregationalism's weekly paper, for 35 years, seven of them as editor.

A. C. Headlam, bishop of Gloucester, noted for his work in the promotion of relations with the churches of eastern Europe, died recently at the age of 84.

CECIL NORTHCOTT.

Stamps Help Europeans Help Themselves

A plan whereby people in the devastated countries of Europe may help each other has been worked out by David Richie, relief worker stationed last year in Poland and now in Finland. The plan has been adopted by people in more fortunate countries also. Individuals and offices collect used stamps and send them to an American organization which undertakes to exchange them for CARE funds which will be used to send relief packages abroad. Persons interested in collecting stamps or simply in helping people in the distressed countries may send checks made payable to CARE to "Stamps," Box 67, Route 1, Moorestown, N. J., and receive in return packages of the stamps. They are available in foreign packets costing $1, $2.50, $5 and $10; in a $1 "grab bag" packet containing pairs, blocks, strips, coil-ends and other unusual items; and in a U. S. packet containing commemoratives and airmails, which costs $2. Those who order stamps may specify countries desired, but not particular issues. So far, more than 100,000 stamps have been received for sale, most of them coming from Norway, Switzerland, Sweden, Poland, Italy and the Netherlands. From Austria, 66,916 are on the way. The agency at Moorestown will also accept stamp collections from individuals and offices in this country, which it will sell, using the funds thus obtained for CARE packages.

The Church Roll

Joseph R. Sizoo, who resigned recently as pastor of St. Nicholas Collegiate Reformed Church, New York city, has been named president of the New Brunswick, N. J., Theological Seminary.

Two Yale Divinity School professors have been granted leaves of absence to serve during the academic year 1947-48 with the American Schools of Oriental Research at Jerusalem and Bagdad. Millar Burrows will be director of the Jerusalem branch of the schools. Albrecht Goetze will serve as annual professor at the Bagdad branch. Other appointments for the year include those of Professor Toyozo W. Nakarai of Butler University as visiting professor at Jerusalem and of Sherman E. Johnson of the Episcopal Theological Seminary, Cambridge, Mass., as annual professor at Jerusalem.

John L. Fortson, director of public relations for the Federal Council of Churches, has been appointed commentator on "Religion in the News," N.B.C. program for-

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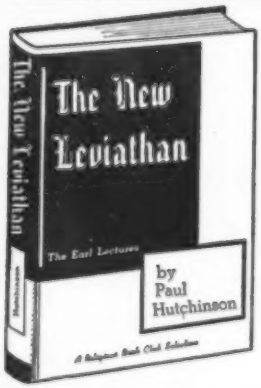

"Paul Hutchinson, in his *New Leviathan,* has performed a service for all Christendom." *Church Management*

"A pressing challenge for free men if they are to remain free." *Federal Council Bulletin*

"The book is realistic and pulls no punches." *Living Church*

"One of the most disquieting books of our bedeviled day." *Christian Century*

"A ringing challenge for the church to take a positive stand." *The Churchman*

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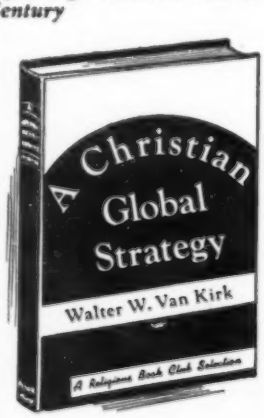

"Walter Van Kirk, in his new book, contends that without a boldly conceived movement of spiritual dynamism World War III is inevitable." *Federal Council of Churches*

"The author's faith in Jesus' pattern for the Kingdom of God is implicit on every page." *Hartford Courant*

"Van Kirk's treatment of the faults of our present strategy is refreshingly realistic." *Advance*

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merly conducted by Walter Van Kirk, for the remainder of the broadcasting season.

Robert H. Boyd, formerly a missionary to India, is the new moderator of the General Assembly of the Irish Presbyterian Church.

In recognition of their aid to Norway during the war (through editorials and information contained in the publications under their direction), three Lutheran editors have been awarded the St. Olaf medal by the Norwegian government and have been invited to be its guests this spring. They are H. C. Caspersen of the Lutheran Free Church *Folkebladet*, P. A. Hovland of the Minneapolis *Posten*, and H. E. Jorgensen of the Evangelical Lutheran Church *Lutheraneren*.

E. S. Hutcherson, pastor of Trinity Baptist Church, Houston, Tex., has been appointed president of the new Baptist college to be opened next fall at Beeville, Tex.

Lyford P. Edwards, Episcopal minister, is retiring after 28 years as professor of sociology at Bard College, Annandale-on-the-Hudson, N. Y.

Recent deaths in the field of religion: Heiby Wetford Ungerer, Rochester, N.Y., lawyer prominent in activities of the New York United Lutheran synod and in the national men's brotherhood of the United Lutheran Church, on Jan. 23, at the age of 57. . . . John H. MacMillan, Irish-born minister at one time prominent in Wesleyan Methodist editorial projects and later pastor of the Vineland, N. J., Congregational Church, on Jan. 21, at the age of 82. . . . William K. Anderson, educational director of ministerial training for the Methodist Church, on Feb. 7. . . . William A. Nichols, retired archbishop coadjutor of the Holy Orthodox Church in America and formerly religious editor of the New York *World-Telegram*, on Feb. 6. . . . Mrs. Ralph A. Ward, wife of the Methodist bishop of the Shanghai area, shortly after her return to China. . . . Rufus W. Weaver, prominent in activities of the Southern Baptist Convention, on Jan. 31. . . . Owen C. Brown, formerly executive secretary of the American Baptist Publication Society, on Jan. 30. . . . James Henry Rushbrooke, president of the Baptist World Alliance, in Bristol, England, on Feb. 1.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Humoresque (War) Joan Crawford, John Garfield, Oscar Levant. *Drama.* Young violinist's rise from slums to concert success, his career blighted by romance with older society woman, neurotic dipsomaniac, who finances him until, belatedly realizing she interferes with his "art," she commits suicide. A *depressing* story, expensively, carefully produced, with much good music and very heavy dramatics. M

Love Laughs at Andy Hardy (MGM) *Comedy.* Andy (Mickey Rooney) has come back from the wars to take up where he left off—debating his future, experimenting with puppy love affairs, energetically participating in extra-curricular college activities. Lightweight, but *warmhearted and refreshing* in contrast to the increasing number of neurotic or hard-boiled film themes. M,Y,C

The Wicked Lady (British film) Margaret Lockwood, James Mason. *Melodrama* set in 17th century England, about the vicious, voluptuous Lady Skelton who steals her cousin's bridegroom, takes up with a highwayman, murders and deceives right and left, finally dies alone. A "costume" piece, done expensively and vigorously but *never convincing.* Not up to usual British film standard. M

The Taras Family (Soviet Film) *Drama.* Resistance to Germans in occupied towns as residents carry on sabotage, try to protect Jews from massacre, manage some semblance of continued domestic existence. Despite repetitious harping on Russian patriotism, includes *good portraits of human nature under torment.* Scene of Jewish massacre horror-filled. M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, Toscanini in "The Hymn to the Nations."

For Mature Audiences: Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, The Last Chance, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, A Yank in London. 2-26-47

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